

CHRISTIAN'S, SCHOLAR'S, and FARMER'S
M A G A Z I N E,

For AUGUST and SEPTEMBER, 1790.

T H E O L O G Y.

A DESCRIPTION of the TERRITORY
meant by ASIA, in the NEW
TESTAMENT.

NOTHING can be added to what the learned authors of the Universal History, and that accurate geographer Cellarius, have written on this subject, whose words we shall therefore transcribe: "The different and various acceptations of the word Asia, even in its strictest sense, has created a great deal of confusion among writers, and often led the unwary readers into considerable mistakes. To obviate these inconveniences, the incomparable bishop Usher advises those, who are to give any account of Asia, to begin with explaining the various acceptations of the word, without which it is impossible to understand the ancient historians or geographers. He looks upon this as one of the most difficult points in history, there being a seeming contradiction between the sacred and profane writers, as to the provinces comprehended under the name of Asia, which cannot be reconciled with-

out a very careful distinction of times and places. In reading the ancient historians or geographers, we frequently meet with the following terms, viz. The Greater and Lesser Asia, Asia Proper, or Asia, properly so called, the Lydian Asia, the Proconular Asia, the Asiatic Diocese. That vast continent, which was known to the Greeks and Romans, under the name of Asia, was divided by the ancient geographers, first, into the Greater and Lesser Asia. The Lesser, commonly termed Asia Minor, comprehended a great many provinces, but that which included Phrygia, Mysia, Caria, and Lydia, was named Asia Propria, or Asia properly so called, as is plain from Tully. [See his Orat. pro Flacco.] Where it is to be observed, that Tully, in enumerating the regions contained in Asia Propria, makes no mention of *Æolis* or *Ionia*, though undoubtedly parts of Asia Propria, because they were comprehended partly in Lydia, and partly in Mysia. Beside, the inland country, commonly known by that name, contained also the adjoining countries, both of *Ionia*, lying on the sea-side, between the rivers *Hermus* and *Mæander*, and of *Æolis*, extending from *Hermus* to the river *Taurus*, according to Ptolemy, or

NOTE.

* In his geographical and historical disquisition touching Asia, properly so called.

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according to Strabo, to the promontory Leæum, the ancient boundary between Troas and the sea-coast of the Greater Mysia. The remaining parts of Æolis and Ionia are by Pliny, Strabo, Hellanicus and Scylax, placed in Mysia; nay Mysia itself, after the Æolians possessed themselves of it, was commonly called Æolis, which Stephanus not being aware of, makes Assos of Æolis, a different city from Assos of Mysia near Antandrus. From what we have said it is plain, that Asia Propria comprehended Phrygia, Mysia, Lydia, Caria, Æolis, and Ionia. This tract was bounded, according to Ptolemy, on the north by Bithynia and Pontus, extending from Galatia to Propontis, on the east by Galatia, Pamphylia and Lycia, on the south by part of Lycia and the Rhodian sea, on the west by the Hellespont, by the Ægean, Icarian, and Myrtoan seas. It lies between the thirty-fifth and forty-first degree of north latitude, and extends its longitude from forty-five to sixty-two degrees.

As Asia Propria is but a part of Asia Minor, so the Lydian Asia is only a part of Asia Propria. Asia in this acceptation comprehends Lydia, Æolis and Ionia, according to the description we have already given of it, and is that Asia, whereof mention is made in the Acts and St. John's revelation. In the former we read the following account of St. Paul's journey. *When they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia, after they were come to Mysia they assayed to go into Bithynia, but the spirit suffered them not. And they passing by Mysia came down to Troas.* Where it is to be observed, that the Greater Phrygia, through which they passed in Galatia, Mysia Olympea bordering upon Bithynia, and Hellespont where Troas was situate, through provinces of Asia, properly so called, are yet in express terms distinguished from the proper Asia of the Romans; as is

likewise Caria, by what we read elsewhere in the same book. As these cities and countries did not belong to the Lydian Asia, so what remains of Asia Propria, together with the seven churches mentioned in the revelation, were properly Lydia, or the Lydian Asia. In the first place, Pergamus is placed by Xenophon in Lydia, and also by Aristotle.—The same Aristotle tells us, that Smyrna was at first possessed by the Lydians, and Scylax Coryandenſis reckons it among the cities of Lydia, as also Ephesus, wherein he agrees with Herodotus. Sardis, Philadelphia, are reckoned by Ptolemy among the cities of Lydia, as is Laodicea by Stephanus.

The Proconsular Asia, (so called because it was governed by a Proconsul) according to the distribution of the provinces of the empire made by Augustus, comprehended the following countries, viz. Lydia, Ionia, Caria, Mysia, Phrygia, and the Proconsular Hellespont. And this is Ptolemy's Asia Propria. By the same emperor, Pontus and Bithynia were made a Prætorian province, and Asia Consular, containing all that part of Asia which lay on that side the river Halys and mount Taurus. In the time of Constantine the Great, the Proconsular Asia was much abridged, and a distinction brought in between the Proconsular Asia and the Asiatic Diocese; the one being governed by the Proconsul of Asia, and the other by the Vicarius or Lieutenant of Asia. The Proconsular Asia, according to the description which Eusebius gives us of it, seems to have been much the same with the Lydian Asia above mentioned. In the reign of Theodosius the elder, who succeeded Valens, the Consular Hellespont was taken from the Vicarius of Asia, and added to the Proconsular Asia; but under Arcadius the Proconsular Asia was abridged of all the inland part of Lydia. And this is the reason why Palladius makes a distinction between the bishops of Lydia and those of Asia. However, the

southern part of Lydia, lying between the Mæander and Cayster, and the maritime provinces from Ephesus to Asia, and the promontary Lectum, were left to the Proconsular Asia.

The Asiatic Dioecese is sometimes taken in a more strict sense, as distinct from the Proconsular Asia, and the provinces under the jurisdiction of the Proconsul, and sometimes in a more extensive sense, as comprehending also the Proconsular Asia. According to this acceptation, all Asia, in the reign of Theodosius the younger, consisted of eleven provinces, three whereof were under the jurisdiction of the Proconsul of Asia, viz. the Proconsular Proper, which he governed by himself; the Consular Hellespont, and that of Rhodes, with the other islands called Cyclades, which were first made a province by Vespasian, and placed under a president: eight were under the Vicarius or Lieut. of Asia, viz. Lydia, Caria, Phrygia Salutaris, Phrygia Pacatiara, Pamphylia, Lycia, Lycæonia, and Pisidia; these eight made up what was properly called the Asiatic Dioecese. These are the *terms* we most commonly meet with in reading the ancient historians and geographers, for the explanation of which we are chiefly indebted to the learned bishop Usher, who thought it well worth his while to examine the various acceptations of Asia Proper in a particular * treatise. Universal Hist. vol. 5. p. 484. 8vo. Dublin.

OBSERVATIONS on the FACT, that the HEATHENS employed SPIES to inspect the CONDUCT of the PRIMITIVE CHRISTIANS.

WHEN Christianity was first published, and a *new sect*, who were styled *Christians*, rose up, and were daily augmenting their numbers, the Jews and Heathens took the alarm. The Jews exerted

all their power and influence to exterminate the rising heresy from the world—and in every town, to which the Apostles travelled to plant the Christian religion, excited most furious tumults and insurrections against them. The rage and resentment of this bigoted and choleric nation infligated them to the last excesses of open violence and persecution. The Heathens also, when they found that this novel religion meditated the ruin of their established worship, and aimed to persuade men, that the deities, whom they adored, were fictitious and imaginary beings, immediately joined with the Jews in clamouring HERESY, with all the outrage and fury that superstition can inspire—and at Ephesus, in particular, when they found their religion struck at, the whole city, with one voice, for the space of two hours, cried out, *Great is Diana of the Ephesians!* When they perceived that this religion baffled all their open efforts to suppress and extirpate it, and that the number of its converts was continually encreasing, notwithstanding all the penal evils they could inflict on its professors, they descended to the low abject arts of secretly undermining it by calumny and detraction.—Accordingly they suborned spies, narrowly to inspect their morals—with a view to ruin their public reputation, if they could detect any thing in them indecent and licentious. These persons, thus taught and instructed, promiscuously mixed with the Christians, entered their assemblies, and scrutinized their conduct with a vigilance that nothing could escape—ever insidiously intent to detect the least impropriety and indecorum in any one's behavior, and ready to pick up with transport any objection of this kind, to expose it, and blast its credit in the world. This appears from St. Paul's direction to the Christian woman in the church of Corinth—*not to preach or to prophesy in that society with their heads uncovered*, but to be veiled, that they might afford no occasion

NOTE.

* See Usher's geographical and historical disquisition of Asia, properly so called.

to the Heathen spies to censure their conduct, as indecent and indelicate. *For this cause ought the woman to have a veil on her head, because of the angels*—or, as it ought to have been translated, because of the *messenger* or *spies*—whom their Pagan adversaries sent to observe the Christians, and to detect and expose any faults and imprudences they might happily discover. This circumstance, the ever-wakeful vigilance of the Heathens to descry any thing criminal and immoral in their conduct, in order to calumniate and vilify their religion, occasioned many importunate and pathetic admonitions from the Apostles to the primitive Christians, *to abstain from all appearance of evil—to walk honestly towards them who were without*, that is, out of the pale of the church—to *give no occasion to the adversary to speak reproachfully*—to watch over their conduct with an unremitting vigilance, *that those of the contrary party might be ashamed, having no evil justly to say of them, or publicly alledge against them*. Hence St. Peter thus exhorts the Christians: *Be sober, be vigilant, for your adversary, the false accuser, goes about like a raging lion, in solicitous quest of any of you whose reputation he might tear in pieces*. Thus also St. James: *Resist the false accuser*—by a life agreeable to the gospel, defeat his designs to calumniate and traduce your characters—and when he sees nothing criminal in you, *he will fly from you*, and for ever desist from his insidious attempts to fix a note of infamy on your virtue. When the eyes of a malignant, censorious world, were all turned upon the Christians, when they were disposed to credit every calumny that was fixed upon them, how absurd and impossible soever; and when not merely the sword of the *magistrate*, abetted by the *hierarchy*, was unsheathed against them, but *spies* were continually penetrating into their *public assemblies and private meetings*, to discover any thing obnoxious and reprehensible in their

worship or conduct, it was peculiarly incumbent upon them to maintain an inviolable sanctity of manners, and to make it their study to furnish no occasion to their adversaries, by any one *open or secret* immorality, either to asperse their character, or calumniate their religion.

A summary of the HISTORY of the CHRISTIAN CHURCH, from its commencement to the present period.

(Continued from page 136.)

CENTURY IV.

THE divine wisdom and goodness, intending to prove and purify the church before the enjoyed the blessings of peace, at last prepared the era of her deliverance and triumph over Paganism. This memorable event took place in the beginning of this century.

Constantine the Great, after his conquest of Maxentius in the year 312, became master of the Roman empire, and acknowledged * that it was to the Saviour only he was to attribute these glorious successes. We must not omit mentioning a fact attested by the prince himself; that, while he was at the head of the army, he saw in the sky, then perfectly serene, the sign of the cross, with these words about it, 'In hoc signo vinces'; *In this sign thou shalt conquer*; and that afterwards he had the same vision in a dream. Many learned men have taken upon them to deny, others to confirm, the truth of this fact, to whose discussions we shall refer. It is however certain, that the emperor, immediately after this vision, whether real or pretend-

NOTE.

* As Eusebius and other historians of those times affirm. Constantine, desirous to make this conversion publicly known, erected a triumphal arch, on which may be read to this day, 'That he and his army, animated by divine instinct, had freed the state from the oppression of a tyrant.' See *Inscrip. Antiq. of Gruter*, p. 282. n. 2.

ed, published an edict, granting to the Christians full liberty and security in the exercise of their religion; and a second edict in the following year, given by Licinius and Constantine, confirmed the first. After that time, the emperor openly protected the Christians; furnished them with means to establish the exercise of their religion on the most solid foundations; and was the first of the masters of the world who publicly professed the faith of Christ, though he was not baptized till the close of his life. The beginnings of this peace of the church, so long expected, and so ardently desired, were not however free from some troubles, at first from Licinius, and afterwards from Julian,* surnamed the Apostate. The cruelty of the former, but more particularly the artifices of the latter, exposed her to new and greater dangers than any she had essayed before. Even from the very bosom of the church arose enemies and persecutors, from whom the defenders of the true faith suffered the most cruel treatment: But God put at last a final period to her sufferings, and the gospel completely triumphed under the happy reigns of Gratian and Theodosius the Great, who entirely effected the destruction of Paganism.

The fate of the church, beyond the bounds of the Roman empire, was not so favorable. The barbarous princes were almost all of them her persecutors: however these cruel oppressions did not prevent the progress of truth. It happened about this time that whole nations embraced the gospel. A little before the beginning of this century, Gregory, surnamed the Enlightener, converted Tiridates, king of Armenia, who at first persecuted that faith he afterwards professed,† and his example

was followed by his subjects. In Africa, the Ethiopians, who were called Abyssinians, became converts; and in Asia the Iberi, who were situated near the borders of the Euxine and Caspian seas. The Goths even listened to the gospel of Christ; but had the misfortune to be infected with Arianism.

The government of the church remained, as before, in the hand of the clergy, and particularly, under the authority of the bishops; but when Constantine had made a public profession of the Christian faith, and had declared himself a member of the church, he took upon himself the power* of ordering everything that regarded the exterior part of the government of the church; and the rights he claimed were preserved and extended by his successors. These claims had nothing in them that was prejudicial either to the rights of the clergy, or of the bishops; on the contrary, nothing contributed more to the augmenting of their prerogatives, than living under the protection of the emperors.— But the enlarging and confirming of the rights of the clergy, by laws civil and ecclesiastical, gave rise to ambitious views, and the forming of chimerical pretensions, which caused afterwards most fatal differences. The bishops of the principal cities, particularly of Rome and Alexandria, became in a short time possessed of such power and riches, that their places were greedily sought after, and procured often by indirect means, frequently even by violence and the force of arms: those who gained them by these methods lived afterwards with the same pomp and luxury, that bishops in future times have done. The bishops of Constantinople exerted themselves greatly, in the defence of their rights, against those of the churches of Rome and Alexandria: they increas-

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* See his life, written by the Abbé de la Blatterie.

† See the history of Armenia by Clement Galanus, lib. ii.

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* A clear account of this may be found in Spanheim's hist. Christ. Eccles. sec. iv. col. 880.

ed also the number of ecclesiastical dignities, and invented the names of Exarchs, Primats, Metropolitans, Archbishops, Archpriests, Archdeacons, &c. which begun already to appear in the works of the writers of this period.

We saw in the last century, the rise of the hermitical and monastic life: which made rapid progress at first in Egypt, and in Syria, and from thence spread throughout the east. The Hermits, after the example of Paul of Thebes, sought for desert places, and shut themselves up in caves,* where, giving way to melancholy ideas, they led the most austere life; nay, even the most contrary to reason and humanity. The † Coenobites thinned also, in the beginning, the cities and the commerce of men, forming societies in the country, or in places the most retired, where they lived in a very frugal and miserable manner, following the rules of their order; but by little and little, the monasteries ‡ were removed from the

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* Those who desire further information respecting these people, may consult a work which is not much known, that of Palladius, entitled *Historia Lausiaca*. The learned John Albert Fabricius speaks of different editions of this work, in the 9th vol. of his *Biblioth. Græc.* p. 3. &c. See also the *Pratum Scriptuale* of John Moschus, of which he speaks in the same volume of the *Apophthegmata patrum*, of an anonymous author, published by Cotelierius in his *Monumenta Ecclesiæ Græcæ*, vol. iii. p. 171. There is also the *Paradisus* of another anonymous author, in the same Cotelierius, vol. iii. p. 171.

† See also the above mentioned authors.

‡ St. Pachomius was the first who built monasteries, and his example was followed by all those who embraced the Cœnobitical life. See Tillemont's *Memoirs*, vol. vii. p. 176. St. Pachomius wrote the rules

country into the cities, and were, for some time, the schools of science and religion, from whence came many learned and pious men, who were the greatest ornaments of the church. The monastic life afterwards established in the west equally prospered; but what they* called since monastic vows, were utterly unknown at this time.

The great veneration and respect paid to this kind of life gave rise to the notion, that it was necessary the clergy should remain unmarried.—At the council of Nice, there were some who would have absolutely imposed this yoke, if Paphnutius, bishop of Egypt (although unmarried himself) had not alledged so many arguments in favor of marriage for the clergy, that they could not obtain their wishes. The Ecclesiastical History of this time even makes mention of many respectable divines, who led a married life, and who left children. Pope Siricius, indeed, published a law, absolutely forbidding marriage to the clergy. It has been renewed since, almost in the same words, by Pope Innocent;* but, was so far from being observed in the west, that it appears they rather despised it. Anastasius, the successor of Siricius, was the son of a priest.†

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of his order in the Egyptian language; and St. Jerom translated it into Latin. There were many editions of this work, which may be found with other monastic orders, published by Lucas Holstenius. The Paris edition of this work, in 1663, is not genuine. Tho' Iugius has taken notice of all these orders in his treatise of *Bibliothecæ Patrum*, p. 662. &c.

* See the history of the Popes, by Mr. Bower, vol. i. p. 346.

† *Militæ Dei natus in officio*.—This is the epitaph of this Anastasius in the *Sylloge inscriptionum antiquarum*, p. 362. n. 1. This collection contains many more examples of the same kind.

When the Christian became the prevailing religion, Constantine, in concert with the bishops, gave great splendor and majesty to the public worship. The ministers of the church succeeding to the privileges, dignities, and * revenues of the Pagan priests, adopted and introduced † many ceremonies of their religion into the church, and by this means imposed more on the people, and gained greater respect; it would be almost impossible to give an account of the changes and innovations in their worship. Not only every church, but every particular preacher, had a power of indulging almost every caprice of his own, so long as he continued to retain the essentials; of this we may judge by many particular liturgies of the ancient church that are even now extant. ‡

Baptism was, by an established custom, celebrated only on the eves of Easter and Whitsuntide; and this custom continued for many centuries, though, in some places, they still retained the ancient usage of administering it during the interval between Easter and Whitsuntide.—The Catechumens generally deferred their baptism till extreme old age, and often even to the very point of death. This sacrament was administered in the porches of the churches, where they had fountains of a convenient size. There are examples in Africa, of priests baptizing the dead, ** and offering them the holy Eucharist; but this practice was always censured. The writers of this time make mention of uncovering

the elements at the holy supper, after they had been consecrated; but speak not a word of elevation, as it was entirely unknown in this century, but the word *Mafs* began to be introduced. The discipline of * secrecy was in practice, both with regard to the holy supper, as well as baptism; and it was not permitted to give the Catechumens a distinct explanation of these two sacraments in the discourses or sermons they addressed to them.

To the feasts already celebrated, they added that of the Theophany, which they at first commemorated on the 6th of January, and afterwards on the 25th of December. The observation of the fasts in the church was as yet free, and their times varied; but, instead of real fasting, they confined themselves to particular food. At last, to increase the decency and dignity of the worship, they built magnificent churches, highly adorned within, sometimes, though rarely, embellished with images.

The true ornaments of the church, men illustrious for their learning and piety, were more numerous in this century, than in any other. To begin with the learned in the east; we may place at their head Eusebius, bishop of Cæsarea, in Palestine; an excellent divine, and one whom we may look upon as the father of church history, and restorer of true chronology. There are some who, without any reason, look upon him as an Arian. † St. Athanasius, the

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* See Spanheim, cent. iv. col. 387.

† The learned are well acquainted with the work of Dr. Conyers Middleton, concerning the agreement between Popery and Paganism.

‡ There is a very excellent work of Mr. David Clarkson, intitled, A discourse on the Liturgies, published in 8vo. at Rotterdam, in 1716.

** See the Codex Canonum Ecclesiæ Africane, Can. 18.

NOTE.

* Consult Casaubon, in his Exercit. adversus Baronium, exerc. 16. n. 45. See Bingham, l. x. ch. 15.

† Mr. Godfrey Hernant has published the lives of some of the fathers. They were printed at different times. In the life of Athanasius, we have a very good account of Arianism, and some other prevailing heresies of those times.—These lives are written in a very useful and instructive manner.

zealous defender of the doctrine of the Holy Trinity, deserves the greatest admiration, for his extensive knowledge, particularly in divinity; as likewise does St. Basil, the bishop of Caesarea in Cappadocia, surnamed, justly, the Great, and St. Cyril, bishop of Jerusalem, famous for his Catecheses, not to mention many others, whose names may be found in Mr. Dupin's catalogue. The two Gregories of Nyssa, and Nazianzum, the latter the ancients call, by way of excellence, the Divine, were men celebrated for eloquence as well as learning, as was likewise St. John Chrysostom. St. Epiphanius' history of heresies has immortalised his name.

Among the Latin authors who deserve applause, we must rank Firmicus Maternus, whom the learned esteem for his work, entitled, On the errors of the Pagan religions, and Lactantius, the most eloquent man of his time. St. Hilary, bishop of Poitiers, a zealous defender of orthodoxy, was a very learned divine. Optatus, bishop of Milevis in Africa, has given us a very exact account of the Donatists. St. Ambrose, bishop of Milan, was so very severe an assessor of church discipline, that he made even emperors themselves submit to it. We have a ridiculous and contemptible work called a history of heresies, by Philastrius of Brescia. We must not forget likewise Ulphilas, though an Arian; yet deserving great commendations for his * invention of the Gothic characters, and translating the sacred scriptures into the language of his country.

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* Those who are desirous of knowing all that concerns the language and letters of the Goths, as well as the Gothic version of the four evangelists, may consult a most excellent dissertation of the celebrated Mr. Croze, put at the end of the collection of the versions of the Lord's Prayer, published by Mr. Chamberlayne, p. 196.

These great men whom we have mentioned, with many others little inferior to them, took every means to preserve the faith, in its primitive purity. But the defects that had sprung up in the preceding ages increased in this; and many others, as is common, were added to them. Upon account of the different heresies that arose, the fundamental articles of Christianity were explained, with great learning and exactness, as we see in the works which we now have of the writers of this century. The eternal divinity of the Son was clearly proved, in answer to the notions of Arius, and Photinus; and the divine and eternal existence of the Holy Spirit, as a distinct person, received as much evidence from those who opposed the errors of Macedonius. Many divines have left us very full treatises on these subjects; but we receive the most information on these heads, from the acts of the councils of Nice and Constantinople.

The heresy that most prevailed * in this century, had for its author Arius, a priest of Alexandria, who maintained, that, before the beginning of the world, the Son was created by the Father, out of nothing; and that then the only true God became a Father, a quality which he had not before. He added that the Holy Spirit was of a different nature from that of the Father and of the Son; and that he had been created by the Son. However, the disputes during Arius' life turned principally on Christ's divinity. Alexander, bishop of Alexandria, before whose eyes Arius had spread the venom of his doctrine, after having made many fruitless efforts † to bring him back to ortho-

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* See Mr. Tillemont's memoirs, &c. vol. vi. p. 339.

† He sent to Alexandria, Hosius, bishop of Corduba, with letters to Alexander and Arius; exhorting them to put an end to the controversy.

doxy, at last excommunicated him; but as Arius had many powerful friends, this produced a schism in the church. Constantine the great tried every means to remedy this evil; but, finding all ineffectual, he had recourse to a general council, which was held in 325 * at Nice, in Bithynia, where, as it is reported, 318 bishops assisted, and the emperor sat as president. The fathers of the council passed many decrees concerning ecclesiastical discipline, and composed a creed, which confirmed the eternal divinity of the Son, and his consubstantiality with the Father. The heresy of Arius was condemned, and himself and his whole party anathematized; to this punishment, the emperor added that of exile.† Notwithstanding these different sentences, Arius, supported by his friend Priscillian, gained the favor of Constantine, and was recalled from exile. The opinions of the emperor, changed so much towards the end of his life, that, if he did not embrace the doctrine, he openly protected the cause of the Arians, and put great difficulties in the way of the orthodox, and their great support St. Athanasius. Constantius,‡ the son and successor

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* Mr. Beaufobre has made some very useful observations, on the number of the Fathers of the Council of Nice, in Hist. Manic. vol. i. p. 529, &c. See also Renaudot, in his Hist. Patriarch. Alexan. p. 69, &c.

† The Pontiffs, agreed on the exile of the Arians. See the different opinions of the ancients and moderns; in the life of St. Athanasius, l. iii. ch. 10. Consult Mr. Tillemont's Memoirs, vol. vi. p. 264.

‡ The emperor Julian reproached his predecessor Constantius, with the cruelty with which he treated those who professed the same faith with himself. See the 52d epistle to the Berronians; in the works of Julian, p. 435.

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of Constantine, went still further, and brought very considerable troubles upon the true church, and its most worthy pastors. Valens, after his conquest of the east, increased those calamities. Almost all the churches, either by death or by exile, lost their faithful guides; and had their places filled by the emperor with Arian teachers, so that there were very few bishops who professed the truth. In general, the emperor took every occasion to shew his hatred, and vent his fury upon the orthodox; so that the persecutions the church suffered upon this account, were not inferior to those brought upon it by the Pagans. But the unfortunate death of this prince, and the happy reign of Theodosius the Great, which immediately followed, delivered the church from the poison of Arianism, restored her tranquillity, and re-established her in her ancient splendor.

The Arians, who had thus cruelly destroyed the church, were themselves greatly divided and split into different factions. Arius, as we have seen, placed the Son of God in the mere rank of creatures, as being, before the beginning of the world, produced out of nothing by the Father. Those of his disciples who persevered in his opinion, taught that the Son differed from the Father with regard to his essence. The principal supporters of this sect after Arius, were Aetius, and Eunomius; their disciples took the names of Aetians, and Eunomians; or they were called, from the doctrine they professed, Anomians, or pure Arians. Their number was not very great, and it continually decreased. Ecclesiastical history mentions others who were called Semiarians, whose opinions were that the Son was of a like essence with the Father; though they would not agree with the orthodox, that he was of the same essence. These Semiarians condemned the tenets of the Arians, as much as they did those of the orthodox; and since the Coun-

cil of Nice, their party greatly prevailed, both from the number and credit of their adherents.* There were many who called themselves Arians, not from an approbation of Arian principles; but in order to gain the emperor's favor, and they might not improperly be called political Arians. We may easily mention many other sects; but we must remark upon this occasion, that many learned men who had very sound notions respecting Christ's divinity; but who refused to subscribe to the novel terms introduced into theology, were frequently ranked in the number of Arians.†

(Conclusion of the IVth Century in our next.)

EVIDENCES IN FAVOR OF CHRISTIANITY.

The divine AUTHORITY, CREDIBILITY, and EXCELLENCE of the NEW TESTAMENT.

(Continued from page 138.)

Divers historical Facts, considered as collateral Evidences of the Truth of the Gospel History.

THE public theatre on which these scenes were transacted, and the public historical facts that are mentioned and appealed to in these writings, are a very great confirmation of the credibility and truth of the gospel history. The *public transactions* which the authors of these books record, and which might ea-

sily have been refuted and disproved, had they been *false*, are the following. Herod the Great was the sovereign of Judea, when the divine Saviour was ushered into the world. A number of *eastern philosophers* came to Jerusalem, desiring to be informed of the place that would be honored with his birth. Herod, upon this, convened the Sanhedrim, where, in public council, its learned members deliberated upon this question; the bloody massacre of all the infants in Bethlehem. Archelaus, Herod's successor, is mentioned.—Augustus then filled the imperial throne. Quirinius was governor of Syria. Judea a province of Rome. An edict was issued by the emperor, that all Judea should be enrolled. Simeon, taking the infant in his arms, publicly in the temple, and in a flood of transport, before all the people, passionately wished for his own immediate dissolution, now his eyes had seen the salvation of Israel, and the light of the world. His public conversation with the Rabbies in the temple, when he was twelve years old. The commencement of John's public ministry is fixed in the fifteenth year of Tiberius, Pontius Pilate being then governor of Judea, Herod, tetrarch of Galilee, his brother Philip, of Ituraa and Trachonitis, Lyfanius of Abilene, and Annas and Caiphas, high priests. The incestuous marriage of Herod with Herodias, his brother Philip's wife; the imprisonment of John for his remonstrances against this adulterous commerce; the decollation of the Baptist, and the circumstances of it are specified. The trial, condemnation, and crucifixion of Christ, facts of the most public nature, are recorded. The darkness at mid-day, from twelve to three in the afternoon, which enveloped the whole land of Judea, and an historical account of which, published in the very age in which it happened, would have been an insult upon the world if it had been false, is a public appeal to all mankind, which was never contradicted. The writ-

NOTES.

* Those who desire to know more on this subject, may consult Heron's life of Athanasius, l. vii. ch. 10. Tillemont's Memoirs, vol. vi. 410. and see also Spanheim, cent. 7. col. 888. and Lardner, part ii. vol. iv. l. 1. ch. 69.

† A learned Benedictine of St. Maur, Don Prudentius Moran, has thrown much light on this subject, in a dissertation printed at Paris, in 1722, in 8vo, and reprinted in the Biblioth. Hær. of Mr. Vogt, vol. ii. Paris, p. 115.

ten accounts of these princes, who were contemporaries with Christ, and of these public transactions which happened in his time, are an incontestable proof of the historical truth of these records, and an uncontroversible monument of the veracity and faith of this history. It was a public theatre on which our Lord's actions were displayed. In the face of day—at the most frequented festivals—in the capital—in the temple—before Herod and Pontius Pilate witnessing a good confession. Add to this that the accounts of these transactions were published very near the times in which they happened, but were never shewn to be inaccurate and false.

We have confined ourselves to the national acts and illustrious persons, that in the writings of the four evangelists only, appear on the public stage; but if we include the external evidences of this kind to the truth of the gospel history, recorded in the *Acts of the Apostles*, they form such a cloud of witnesses to the truth of our religion, as must, one would think, be irresistible to every attentive and intelligent mind.

ORIGINAL SERMONS.

SERMON IV.

The following is the substance of a Sermon from

ROM. viii. 1.

—*There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.*

IN that part of the epistle which precedes these words, Saint Paul evinceth that all mankind have transgressed the divine law; considers the demerits of sin;—attends to our deliverance from its unhappy effects, through Christ; notices the difficulties which await the professor of Christianity, in the path of virtue,

arising from the imperfection of human nature; and also, the happy consequence of surmounting these obstacles. The articles, therefore, mentioned in the text, may be regarded as inferences deduced by the apostle, from the consideration of the beforementioned particulars.

‘There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.’

In discoursing on this important passage of sacred writ, permit us

To attend to the truth, That all men have violated the heavenly law.

To contemplate the punishment mankind are obnoxious to, on account of a disregard of the divine precepts.

To consider our deliverance from the penal effects of sin, through the divine Redeemer.

To explain the meaning of the phrase, of ‘being in Christ Jesus;’ to notice the Christian’s character, as it is exhibited in the text:

And also, to mention the blessedness of being a Christian, indeed; or of ‘walking, not after the flesh, but after the spirit.’

When we call to mind the purity and extension of the precepts of the divine law; that it requires us to ‘love the Lord our God with all our heart, mind and strength, and our neighbor as ourselves;’—that it enjoins us, from principle, from affection to our Creator, not only to ‘cease to do evil, but to learn to do well;’—And when we compare our thoughts, words and deeds with the divine commands, who is there ‘can say he is pure; that he is free from sin?’

Did not ‘the Lord look down from Heaven upon the children of men, to see if there was any who

understood and sought after God? But, unhappily, 'were they not all gone out of the way' of righteousness?—Were they not 'altogether become sinful' in their practices?—Was there even 'one who did good' perfectly?

As 'all flesh had thus corrupted their ways before God;' and as the human heart became 'deceitful above all things, and desperately wicked,' did not Saint Paul, therefore, most justly conclude, that 'all men have sinned, and come short of the glory of God;' with certainty 'prove, that both Jews and Gentiles are under sin,' or were sinful? And did not Saint John most properly affirm, that 'if we say we have no sin, we deceive ourselves, and the truth is not in us.'

As not any of us can plead a perfect observance of the precepts of the moral law; as we must be even self-convicted for our transgressions, it most seriously concerns us.

To attend to the penalty consequent on our violation of the heavenly commands.

When the law of God was promulgated to mankind, it was most solemnly declared, that 'curst should be every one who should not observe each of its precepts.' Or that no apology whatever, from any person, would be admitted as a justification for contempt of either of its injunctions; but that the party, disregarding the divine authority, would be subject to the divine displeasure in this world, and must sustain the infliction of the Almighty's vengeance in the world to come; must endure the inconceivable pains of eternal death; or feel the gnawings of 'the worm that never dieth, and the anguish of those flames which shall never be quenched.'

What situation can be more unhappy than ours, while in a state of iniquity; we being subject, each moment, to be cited before the bar of heavenly justice, and sentenced to everlasting and inconceivable misery?

What person, not entirely divested of the powers of reason; or not altogether inattentive to happiness, can be at peace with himself in a state, so perilous and unhappy?

Who is there that should not desire, that should not even rejoice, to be delivered from the malediction of the divine law?

Happy is it, for sinful men, that they can now escape the punishment due to unrighteousness! That the most merciful Jesus hath become a curse for them; 'the just having suffered for the unjust!'

This interesting particular is now to engage our attention.

The oblation to divine justice for our offences, was typified under the Mosaic dispensation, by the Paschal Lamb, which was annually slain as an expiatory atonement for the sins of Israel. When John the Baptist, therefore, beheld the divine Saviour of men, with great propriety he called on the Jews to regard him as 'the Lamb of God that taketh away the sins of the world.' The compassionate Jesus having, on the cross, made an atonement for our sins; 'in due time died for the ungodly, when they were without strength,' we have, therefore, 'peace with God, through faith in Christ;' we are 'justified freely, by divine grace, through his redemption;' and are received into the arms of divine affection.

How deep must have been the stain of guilt, since not any thing but the 'blood of Christ cleanseth us' from it? And what gratitude should possess our hearts when we reflect, that while we were most unworthy of the Almighty's affection, he 'so loved us' as to give the son of his love to die for us, that we might be delivered from the bitter pangs of death eternal?

Blessed will be those who shall avail themselves of the benefits of the death of Jesus! Who, through him, shall escape 'condemnation!' Who shall *so* be 'in him,' as that they shall 'walk, not after the flesh, but after the spirit!'

To 'be in Christ Jesus,' agreeable to the meaning of the phrase in the next, must imply more than our becoming members of his church by baptism; for 'not every one who thus saith unto him Lord, Lord, shall enter into the kingdom of Heaven.'

In the great day of public justice, we are assured that many professors of Christianity will be excluded heaven, who shall conceive themselves entitled to salvation. 'Many,' says Christ, 'will say to me in that day, Have we not prophesied,' (or preached) in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from me ye that work iniquity!

To 'be in Christ,' must also mean more than the enjoyment of the external privileges of the gospel; an attendance on the outward duties of religion, and a partial reformation of our lives and conversations; for, saith an apostle, 'if any man is in Christ, he is a new creature: Old things are passed away, behold, all things are become new?' Such a person experienceth a *newness* with respect to his *state*; he being delivered from the penalty of the divine law. And there is a *newness*, or *change*, which pertains to him in *various particulars*: His understanding is illuminated; his affections are sanctified, and his will is obsequious to the divine will: He hath all new hopes and fears; new pursuits, inclinations and enjoyments; and, indeed, a renovation of heart. 'Old things are passed away;' his practices of evil; his dispositions of sensuality, have past, or are fast passing away; and the temper of his mind, and actions of his life, became conformable to the requisitions of the gospel; and, therefore, he 'walks, not after the flesh, but after the spirit.'

The proper test, therefore, of the Christian character, or of our being 'in Christ,' is our not 'walking after the flesh;' our disregard of the

excitements to evil, and the not placing our affections on earthly things; but paying a due attention to the dictates of the word and spirit of God, so that this spirit hereby becomes the principle of a divine life in us, and our bodies become the 'living temples of the Holy Ghost.'

By an advertence to the sacred scriptures, we most clearly perceive the Christian life is a life of holiness; that it doth not consist in a contention respecting orthodoxy of faith; nor in the exterior observance of religious rites and ceremonies.—'For,' saith Saint Paul, 'the kingdom of God;' (or the religion of the gospel; that, which will effect our salvation) 'is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.' A joy derived to us through the operations of the divine spirit, in several respects; but, particularly, its witnessing with our spirit that we are the children of God.

However the professor of Christianity, who is *destitute of its spirit*, may be unable to comprehend the spiritual intimacy that subsists between Christ and the real Christian, most true it is that such a connexion is *not visionary*; that to assert the reality of this union, is *not enthusiasm*, but sacred truth; and also, that to *experience* this relation, is *indispensably necessary* to our redemption!

The Son of God hath declared, that except we are 'born of the spirit, we cannot enter into the kingdom of heaven.' He assures us, if we 'keep his words, his Father will love us;' and that himself, and his Father, 'will come unto us, and take up their abode with us.'

Saint Paul scruples not most positively to affirm, that 'if we have not the spirit of Christ we are none of his;' he declares 'the fruits of the spirit to be love, joy and peace;' he exhorts us, 'if we live in the spirit, to walk also after the spirit;' he excites us, to favor the influences of the spirit; and says, that if we live after the flesh we shall die; but

if, through the spirit, we mortify the deeds of the body, we shall live.

Upon our thus noticing the purity of heart; the sanctity of life and conversation, and the union with Christ, which the gospel requires, we perceive the futility of our hopes of salvation, while iniquity pollutes the soul; or vice disgraces the actions of our lives. Wisdom, therefore, it will be in us, most seriously to inspect our religious characters; or duty to 'examine ourselves whether we are in the faith.' Whether we are nominal professors of Christianity only; or almost, or altogether Christians?

How unhappy would it be, should we deceive ourselves in this momentous article; or raise the superstructure of our hopes of salvation upon a 'sandy, unstable, or unscriptural foundation? Of what unspeakable concernment will it be to us, to avoid the 'condemnation' mentioned in the text?

How great will be our blessedness, if we 'walk, not after the flesh, but after the spirit'?

To be a Christian, indeed; to do honor to religion; to have angels of holiness applaud our acts of righteousness; to enjoy the Almighty's love; to have the arm of his omnipotence ever extended for our protection, and the hand of his compassion to wipe from the eye the tear of woe, and to change it into waters of joy—how great the happiness!

To enjoy peace and tranquillity of mind; to be delivered from the domination of sin and Satan; and when 'walking through the valley and shadow of death, to fear no evil' from the divine displeasure, how desirable the situation!

To part with pain for pleasure; human for angelic society, and earth for heaven, how advantageous the exchange!

In the morn of the resurrection, to rise from the dust of death in immortal beauty; to observe the dissolution of nature; 'the wreck of matter, and crush of worlds,' without fear; and to behold the seat of

divine justice, not with terror and amazement, but complacency and joy—how blest the state!

But what heart can conceive;—what language express, the felicity of our deliverance from eternal condemnation; from the awful doom of 'Go ye cursed into everlasting fire, prepared for the devil and his angels?' And of our being declared to be heirs of immortal bliss; 'inheritors of a kingdom prepared for us from the foundation of the world?'

Happy effects of religion! Who can contemplate them with indifference? Who, for the infamy of vice, can part with celestial honors? For the cup of sinful pleasure, who can relinquish oceans of heavenly bliss?

Shall not a sense of duty? Shall not a regard for our interest? Shall not wisdom so predominate, as to occasion us now, through divine grace—so to be 'in Christ,' that we may ever be united to him; ever 'be where he is;' ever enjoy his smiles?

Could the lips even of eloquence itself, prevail with us; if to the present period, we have been 'walking not after the spirit, but after the flesh;—to continue the ignoble, dangerous, and unhappy pursuit?

But however firmly resolved we may be, in future, to tread the peaceful, and pleasurable paths of religion, let us remember, that such is the imbecility of human nature, that, of ourselves, we are unable to surmount the impediments in the way of salvation; and that, therefore, we should duly attend to those means of grace, which God, in compassion, hath ordained, to enable us successfully to run the Christian race; or to vanquish the foes to our redemption. A dependance on our own ability to ascend the summit of virtue, would be as unwise, as it would be presumptuous, to cast ourselves from a precipice of danger, in expectation that Omnipotence would work a miracle for our preservation!

And of these means of grace, let us be particularly attentive to *devotion*, both public and private, and to that *holy sacrament* now to be administered to us.

But suffer it to be noticed, that unless we shall celebrate this ordinance with hearts properly disposed; with unfeigned contrition for sin; with faith in Christ, and a reliance on his merits for salvation; with sensations of gratitude for his affection towards us; with resolutions of a sincere and universal obedience, in future, to all the divine precepts; and with disinterested charity to all mankind—we shall not hereby offer an acceptable service to God; nor, in any sort, benefit ourselves; but rather add to the number of our sins, and incense the Almighty by trifling with this most holy institution. Let us, therefore, approach the sacred table of our Lord, habituated with the robe of his righteousness, and beautified with the graces and virtues of the gospel, that he may deign to indulge us with his presence; behold us with approbation, and bless us with his favors!

CHRISTIAN BIOGRAPHY.

The Life of ORIGEN.

THIS learned and eloquent philosopher, commonly called Adamantius, (either from the firmness and constancy of his mind, or on account of that strength of reason which appeared in his discourses) was born at Alexandria, the metropolis of Egypt, about the year of Christ 188. His father's name was Leonides, by whom he was, in his early age, instructed in useful learning, and particularly in the knowledge of the holy scriptures, being obliged to learn a part thereof every day, which he not only readily performed, but likewise set himself carefully to enquire into the meaning of what he read, often questioning his

father what was the signification of such or such a passage.

Having given him such instruction as himself was capable of, he sent him to perfect his studies with Clements, who was at that time regent of the Catechist school at Alexandria, under whom he made a vast progress in learning. From him he removed to Ammonius (called Saccas, from his having carried sacks; for he was by employment a porter) under him Origen made himself master of the Platonic notions, though not above the age of seventeen. At this time his father was imprisoned on account of his religion, and afterwards beheaded; in consequence of which his estate was confiscated. During his confinement, his son passionately exhorted him to be faithful unto death; and fearing, lest the deplorable condition in which his mother and brethren would be left, might have some influence on his mind: among other things he said to him "Take heed, father, that for our sakes ye do not change!"

After the death of his father, both himself and the rest of the family were reduced to great straits; but the good providence of God interposed for their relief. A rich and honorable matron pitying his case, contributed liberally to his relief, as she did to that of many others.

Being now about eighteen years old, and having perfected his studies, he opened a school for instruction in the liberal arts; and notwithstanding his youth, his lectures were attended by persons of the greatest reputation for learning: in consequence of which, many eminent heretics were by him brought over to the true faith; for which some of them afterwards suffered martyrdom. And so great was his reputation, that before the age of nineteen he was made master of the school at Alexandria, and had numerous scholars; but finding his employment too heavy, he left off teaching the arts, and confined himself entirely to Christian instruction.

This he attended to with the greatest diligence, and no less success: For he not only established those who were already Christians, but also gained over a great number of Gentile philosophers to the faith.

The persecution being renewed at Alexandria with great severity, scarce any one would venture to visit those who were in prison on account of religion; but Origen boldly undertook this office, and attended the martyrs to the very place of execution, embracing and encouraging them as they passed along, which so enraged the multitude against him, that they poured upon him whole showers of stones, and many times his life was in the greatest danger. Once, having seized upon him, they shaved his head, after the manner of the Egyptian priests, and set him on the steps of Serapis' temple, commanding him to give branches of palm to those who went up to perform their rites; but instead of so doing, he, with an undaunted mind, cried out, 'come hither, and take the branch of Christ!'

In order to a more accurate study of the holy scriptures, he set himself to learn the Hebrew language, which was very little understood by the Christians of that time; nor did this hinder his activity in his other employments, which he attended to with his usual diligence.

His fame increasing, a message was sent to Demetrius the bishop, from the governor of Arabia, expressing his desire that Origen might be dispatched with all speed, to impart to him the Christian doctrine. Accordingly he went into Arabia; and having performed his errand, he was afterwards honorably conducted to Antioch, at the request of Mammea, mother of the emperor Alexander Severus, who was desirous to see and hear him, that she might know what it was for which the whole world had him in such veneration. Having staid there some time, and explained to her the principles of religion, he returned to Alexandria.

Some time after this he began to write commentaries on the holy scriptures; his industry and diligence in which were incredible, few parts of the Bible escaping his critical researches. The knowledge he hereby acquired was so great, that St. Jerom professes, he would be content to bear all that load of envy which was cast upon his name, if he had but his skill in the holy scriptures.

Affairs of the church calling him into Arabia, he went through Palestine, and at Cæsarea was ordained presbyter, by Alexander, bishop of Jerusalem, and Theoctistus of Cæsarea. This was highly resented by Demetrius, as an affront to his authority: and as he had for some time borne Origen a secret grudge, on account of the great reputation which his learning and virtue had procured him, he now caused Anathemas to be thundered out against him, charging him with all that malice could invent. He procured his condemnation in two several synods; one of which decreed that he should be banished from Alexandria, and the other pronounced him degraded from the priesthood, his chief favorers subscribing the decree. And St. Jerom says, that the greatest part of the Christian world consented to his condemnation; even Rome itself convening a synod against him, not for any innovation or heresy, but merely out of envy, as not being able to bear the glory to which his learning and eloquence had raised him: and yet retained his priesthood, publicly preaching in the church, being honorably entertained by the more moderate and wise, wherever he came.

Being wearied out with the vexations of his enemies, he resolved to leave Alexandria: Having quitted his school at that place, he opened one at Cæsarea, both for human and divine learning, and great numbers resorted to his instructions; among whom were Gregory called Thaumaturgus, and his brother Athen-

odorus. During his residence here, he contracted a friendship with Firmilian, bishop of Cappadocia, who entertained a great kindness for him, and prevailed with him to go into those provinces for the edification of the churches. This Firmilian was a person of great note, and held a correspondence with most of the eminent men of those times. Few considerable affairs were transacted relating to the church, wherein he was not concerned. Nor was Origen admired and courted only by foreigners, and young men, who had been his scholars, but likewise by the grave and wise at home.—Both Alexander and Theodotus, though ancient bishops, did not disdain to become in a manner his disciples.

About the year 235, persecution being again revived, Origen was entertained by a charitable lady named Juliana; and to contribute towards the consolation of Christians in that evil time, he wrote his book concerning martyrdom; and while in this retirement, he applied himself to the collecting and comparing the several versions of the Old Testament, with the original text. This work he divided into three several parts; the Tetrapla, the Hexapla, and the Octapla. In the first of these, (the Tetrapla) were four translations set one over against the other, Aquila's, Symachus's, the Septuagint, and Theodotion's.—In the second, (the Hexapla) these four versions were disposed in the same order, and two other columns set before them; first, the Hebrew text in its own characters; then in another column the same text in Greek letters. In the third (the Octapla) were all the former, and two more versions added to them; the one found in a cask at Jericho, and the other at Nicopolis; these two last contained only some part of the Old Testament: and to make the work more complete, he distinguished the additions and deficiencies by several marks. Where any

thing had been added by the Seventy, which was not to be found in the Hebrew, he set an obelisk before it. Where any thing was wanting, he inserted the words with an asterisk, to distinguish them from the rest of the Septuagint. Where various sections were confirmed by the greater number of translations, he put a lemnisk; where two only concurred, an hypolemnisk. A work this of infinite labor, as well as of admirable use; alone sufficient to have eternized his name, and rendered him venerable to all posterity. St. Jerom calls him, on account thereof, *immortale illud Ingenium*. What a misfortune it is to the Christian world, that this inestimable treasure is almost entirely lost!

Berrillus, bishop of Bosra, having denied the proper divinity of Christ, the bishops of those parts attempted to reclaim him; but all their endeavors proving ineffectual, the assistance of Origen was requested, by the strength of whose reasoning he was soon recovered from his dangerous mistake, and returned him hearty thanks for his kind endeavors in his behalf.

Origen, though advanced above the age of three score, yet remitted nothing of his usual industry, either in preaching or writing: and Celsus, the epicurean, having wrote a book, in which he attacked the Christian religion, with all the virulent aspersions that wit or malice could invent, he returned a full and solid answer to it, in a piece containing eight books, and which bears its testimony to the greatness of his abilities.

The good success which he had had with Berrillus in Arabia, making him famous in those parts, his help was again requested, in order to confute the notion that the soul slept with the body till the resurrection, which had been then newly advanced; accordingly he went; and in consequence of his arguments, the adversaries were obliged to relinquish their false opinion.

Another persecution being raised by Decius; among many others, Origen was seized, and cast into the bottom of a loathsome dungeon, loaded with irons, and a chain about his neck. His feet were made fast in the stocks, four holes asunder, for many days together. He was threatened with fire, and tried with all the torments which a merciless enemy could inflict: and notwithstanding his age, and the weakness of his body, now worn out with continual labors, he bore all with great patience, declaring himself willing to receive the fatal stroke; but the judge, to give all possible weight to his misery, ordered that they should so torment as not to kill him.

How long he continued in this deplorable situation is not certainly known; but having regained his liberty, he employed his time in comforting the weak and disconsolate, writing letters for that purpose to different parts of the world; and after he had outlived the Decian persecution about three years, he peaceably ended his days at Tyre, in the year of Christ 253, aged 69. His remains were deposited in the church of the sepulchre at the place above-mentioned, where a marble monument adorned with gold and precious stones, was erected to his memory.

Thus we have traced through the principal stages of his life, the much admired and famous Origen. Certain it is, that he was a very extraordinary person; one of those rare geniuses that nature so seldom forms. He was endowed with a quick and piercing apprehension, a strong and faithful memory, an acute judgment and ready utterance; which were improved by all the learning which Rome or Greece could afford, being incomparably skilled in logic, geometry, arithmetic, music, philosophy, rhetoric, and the several sentiments of all the sects of philosophers; neither was his virtue and piety any way inferior to his abilities and accomplishments, his life

being truly amiable. Such as his discourses were, such were his manners; so that he was himself that good man which he was wont to describe to his scholars: he had a high regard for the glory of God, and the good of mankind, whose happiness he studied every way to promote, and thought nothing hard or mean that might advance it. He was modest and humble, chaste and temperate; so great was his abstinence, that for many years he abstained from wine, and every thing that was not absolutely necessary to the support of life. Singular was his contempt of the world, literally obeying that precept not to have two coats, nor wear shoes, going barefoot. And so far was he from covetousness, that he would not receive wherewith to supply his necessities. His diligence in study, writing, preaching and travelling, confuting heretics and heathens, composing differences and schisms in the church, were unparalleled. The day he spent, part in fasting, and other religious exercises; the night in the study of the scriptures, reserving only a little portion for rest, which he usually took on the cold ground. Thus exercised, he not only converted many Gentile philosophers, but brought them to be like himself. In a word, he was a pattern of heroic virtue, which all may desire to copy after, though few will be able to imitate.

CHARACTER of the REVEREND
DR. THOMAS BRADBURY
CHANDLER, late Rector of St.
*John's Church, in Elizabeth-
Town, New-Jersey; extracted
from the Sermon, preached at his
Funeral, in said Church, July 19.
1790, by the REVEREND ABRA-
HAM BEACH, D. D. of the city of
New-York.*

WHO can express the joy of the good Christian, who shall then meet his Saviour in the clouds, not as an angry Judge, but as a friend and deliver, as one who comes to

rescue him from rottenness and corruption—to crown his faithfulness, and to give him full possession of his hopes; to pour upon him the riches of his mercy, and to fix him in the enjoyment of bliss unspeakable and full of glory.

It was the *expectation of this happiness*, arising from a steady faith in the promises of the gospel, which enabled our venerable, and much respected friend, whose remains are now lying before us—to exemplify to the world, in a manner, perhaps unequalled in these degenerate days, the blessings and triumphs of Christianity.

As a more perfect pattern for our imitation, could not be selected from the mass of mankind—let us review his character—not on *his account*, but *ours*. He is now out of the reach of any thing we can say or think of him—but we may reap inestimable benefits by the example he has left us, of the graces and virtues of Christianity.

Benevolence was a shining part of his character—it discovered itself in all companies, and on all occasions—it was not confined to his friends, or to people of any particular denomination, but extended without exception, to the whole human race. He took an exquisite pleasure in communicating or increasing happiness whenever and wherever he had opportunity. Had it been in his power, he would have made every human creature completely happy; and as far as it was in his power, never failed of doing so in the most effectual manner. He scarcely ever suffered a day to pass without doing some good offices to others, with respect to either their temporal or spiritual affairs. Nor did he remit his kind attention to his fellow men, when the days of darkness came upon him, and he was gradually consuming away under the weight of accumulated bodily infirmities.

His desire and study was to do all possible good to mankind in general; yet, without breaking in upon

on this plan, *some* were the objects of his more peculiar attention.—This may be justly said of his younger brethren who serve at the altar; who always experienced in him, the kindness of a father. His seniority, and his superior influence, gave him frequent opportunities of doing them good offices, which he never failed to improve, with as much pleasure to himself, as they produced to them. His own improvement as a scholar, as a divine, and as a clergyman, abundantly qualified him for the direction of his younger brethren, and none ever followed it, without finding his account in doing so.

In his intercourse with you his parishoners, as long as Providence permitted that intercourse, did he not study to promote, and was he not successful in promoting peace and good neighborhood, as well as the social virtues in general?

But what always lay nearest his heart, was the honor of God, the interest of religion, and the eternal happiness of those with whom he was connected. In endeavoring to promote these great objects, how often have you been witnesses of his labors? How often have you heard his fervent prayers to the throne of grace? How often have you received his kind instructions?—And may we not hope that those labors, these prayers, and those instructions have not been in vain?

He had a serious and pious turn, without any mixture of that melancholly, which, unfortunately too often attends it, and renders it useless to the world. He never seemed forgetful of his obligations to Almighty God, and his immediate dependence upon him—he always acknowledged him in all his ways, owning his power, adoring his wisdom, and referring himself, and all his concerns, to his righteous disposal. He had the highest esteem for the peculiar doctrines of revelation, and especially as they are explained in the gospel of Christ—and he considered even with respect

ous admiration and gratitude, the wonderful plan of redemption, and the still more wonderful execution of it, by the incarnation and sufferings of the eternal Son of God. He was never disposed to question God's willingness to make him everlastingly happy, since he was graciously pleased not to withhold his son, but so freely give him up for the salvation of even the worst of sinners.

But there is one part of his character, by which he is particularly distinguished, I had almost said, from any the most eminent of his contemporaries; and which shews us in a most striking light, the effects which the spirit of true religion can produce, in the temper and disposition of mankind—you need not be told, for you all know, I mean, his unexampled *patience*, his resignation to the will of his heavenly Father under such a calamity, as very few of the human race ever experience. For more than ten years he cheerfully submitted to the heavy affliction, nor did ever a murmuring word escape him, so far from it, as long as any bodily strength remained, he retained his usual cheerfulness of disposition. Job is represented as a pattern of patience worthy our imitation, and he undoubtedly was so, but even he, under afflictions we cannot suppose much greater than those our deceased friend for many years endured, could not refrain complaining in a discontented tone, "I am made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say when shall I arise, and the night be gone? And I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms, and clods of dust: My skin is broken, and become loathsome."—Your deceased pastor, might with truth have uttered the same language—but the principles of Christianity, a sure confidence in the life and immortality brought to light by the gospel, enabled him to persevere with steadiness and uniformity to the last; for he was persuaded that

neither tribulation nor distress, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus.

His faith in the divine promises, was strong, vigorous and active; being conscious of having sincerely endeavored to the best of his power, to perform the conditions on which they are suspended. With such faith and resignation as this, he went on from year to year, promoting the glory of God, advancing the happiness of his fellow creatures, and *perfecting himself*; till at length, having finished the work assigned him, and being ripe for immortality, God was pleased to translate him, without a struggle or a groan, from the wilderness of this world, to the city of the living God, the heavenly Jerusalem; from the company of his *earthly friends*, to that glorious society which consists of angels and arch-angels, as well as of the spirits of just men made perfect.

The particular attention paid him by the first characters in England, as well as in this country; the honors conferred on him, and those which were designed him, had his health been continued, were effects naturally to be expected from his superior merit.

You, my brethren, (it was added) of this congregation, have enjoyed the benefit of his services and of his example, from the time he first devoted himself to the work of the ministry, (excepting the few years he was necessarily absent, and then you, no doubt, were remembered by him at the Throne of Grace.)

Permit me to remind you that an account will be required of you at the bar of God, for all the opportunities you have enjoyed under his ministry, of growing in grace, and becoming wiser and better—how often has he pointed out to you, from this sacred place, the road to peace and serenity of mind *here*, and to

everlasting happiness hereafter.—

When the sore affliction with which he was visited, would no longer permit him to meet you in this house of God, he still continued to preach to you by his example, which was a living sermon, for which, not only you, but the *whole Christian church* may be strengthened in our most holy religion—be taught how to live and die—to look with indifference on the vanities of the world, to say, O death, where is thy sting, O grave where is thy victory!

And though he now lies before you a breathless corpse, he *still* speaketh, and may he not speak in vain! Can the annals of infidelity produce a single instance of patient suffering like this! or can they with such composure lead its votaries through the valley of the shadow of death? Mark then the perfect man, and behold the upright, for the end of that man is peace! Cherish his memory, protect the widow, and the orphans he has left behind him, benefit by the instructions he gave you, and follow him to the regions of eternal day! This dispensation of Providence, is a particular call to the ministers of the gospel, to be industrious in their master's service, for they know not how soon they may be called to give an account of *themselves*, and of those committed to their charge; more is required of us than of others—we are to take heed not only to ourselves, but to all the flock over which the Holy Ghost has made us overseers. And may we do it in such a manner, as when the great Shepherd shall appear, we may give up our account with joy and not with grief, and receive a crown of glory that fadeth not away!

Those whom this dispensation has deprived of an affectionate husband and a tender parent, who was their protector, their comfort and support, will permit me to remind them that they are not left alone, that the almighty helper of the friendless, will still be their defender and keeper, that he will be a father to the father-

less, and a God to the widow.—

Though the first emotions of grief, may be natural, and cannot be easily suppressed; yet, *consider* for whom do you grieve? Do you grieve for the deceased? He is freed from the miseries of this sinful world, and rests from those severe labors, to which, for many years, he was destined.—And we have every reason to suppose, he is now happy beyond our present conceptions, and looks back upon this world, and the many sorrows and afflictions he endured in it, as a mariner just escaped shipwreck, reviews the horrors and dangers of the stormy sea; and were he to address you from the silent mansions of the dead, would do it in such language as this—weep not for me, but weep for yourselves. Were we to part with him forever, when we lay him down in the dust, were he irretrievably consigned over to corruption, the thought would be *insupportable*. But, when you reflect, that they who thus sleep in the Lord, shall *rise again*, that they are only sown in the ground as seed which cannot be quickened except it die. You can cheerfully resign your husband and your father into the hands of God; and commit the keeping of him, to him, as to a faithful creator; saying, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. That faith in the promises of the gospel, which so long supported him under his afflictions, and which I am confident you possess, will teach you that he is yet alive—that after a few more revolutions of the sun, you will meet him in happier climes, to part no more forever, where sorrow shall cease, and every tear be forever wiped from your eyes. Out of Christ, death wears a most ghastly aspect, but in him, it is all *amiable and friendly*—for blessed are the dead which die in the Lord, yea, saith the spirit, for they rest from their labors, and through faith and patience, have inherited the promises. Remember, that our heavenly Father does not afflict willingly, or grieve the child-

zen of men. The affliction he permits you to suffer, will have a natural tendency to wean your affections from the world, placethem on things above—and remind you that you are strangers and sojourners here, as all your fathers were—place your dependance on the rock of ages, and he will never leave you nor forsake you, he will conduct you in safety through the dangers and difficulties of this ensnaring world, admit you to the church triumphant in Heaven.

And let us all implore the assistance of divine grace, to keep our faith awake, our consciences undeiled—our evidences for Heaven bright and clear—that when we are called to follow our departed friend, we may die the death of the righteous, and our departure be like his!

An Account of the STOICS, mentioned in the NEW TESTAMENT.

THE Stoics, mentioned Acts xvii. 18. were a sect of heathen philosophers, of which Zeno, who flourished about 350 years before Christ, was the original founder.—They received their denomination from the place in which Zeno delivered his lectures, which was a Portico at Athens. Their distinguishing tenets were: The eternity of matter, the corporeity of God, the conflagration and renovation of the world. They were most rigid Necessarians, and believed all things were subjected to an irresistible and irreverfible fatality. They strenuously asserted, that man was felf-fufficient to his own virtue and happiness, and stood in no need of divine affiftances—that virtue was its own fufficient reward, and vice its own fufficient punishment. The grand end and aim of their fevere philosophy, was to divest human nature of all paffions and affections—and they made the highest attainment and perfection of virtue consist

in a total apathy and infenfibility of human evils. Their *wise man* was equal, if not *superior*, to Jupiter himself, and had no fuch things as wants and imperfections about him. They affected great austerities in their manners, a proud fingularity of dress and habit, and were distinguished, above all the other sects of philosophy, for their fuperior haughtinefs and fupercilious arrogance.

A view of various DENOMINATIONS of CHRISTIANS.

(Continued from page 159.)

VIII. WALDENSES.

MANY authors of note make the antiquity of this denomination coeval with the apostolic age.* The following is an extract from their *confession of faith*, which is said to have been copied out of certain manuscripts, bearing date near four hundred years before the time of Luther, and twenty before Peter Waldo.

I. That the scriptures teach that there is one God *almighty, allwise,*

NOTE.

* The learned Mr. Allix, in his history of the churches of Piedmont, gives this account: That for three hundred years or more, the bishop of Rome attempted to fubjugate the church of Milan under her jurisdiction, and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; infomuch, that the bishop and the people, rather than own their jurisdiction, retired to the vallies, and from thence were called Vallenses, Wallenses, or *the people in the vallies*. [See Allix's history of the churches of Piedmont, and Perrin's history of the Waldenses.]

On the other hand, the Papists derive their origin from Peter Waldo. [See Dupin's church history, and Dufrefnoy's chronological tables.]

all good, who has made all things by his goodness; for he formed Adam in his own image and likeness; but that by the envy of the Devil, and the disobedience of Adam, sin entered into the world, and that we are sinners in and by Adam.

II. That Christ was promised to our fathers, who received the law, that to knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ to satisfy for their sins, and accomplish the law by himself.

III. That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might shew us grace and mercy, as being faithful.

IV. That Christ is our life, truth, peace and righteousness, as also our pastor, advocate and priest, who died for the salvation of all who believe; and is risen for our justification.

V. That there is no mediator and advocate with God the father, save Jesus Christ.

VI. That after this life, there are only two places, the one for the saved, and the other for the damned.

VII. That the feasts, the vigils of saints, the water which they call holy; as also to abstain from flesh on certain days, and the like; but especially the masses, are the inventions of men, and ought to be rejected.

VIII. That the sacraments are signs of the holy thing, visible forms of the invisible grace; and that it is good for the faithful to use those signs, or visible forms; but they are not essential to salvation.

IX. That there are no other sacraments but baptism and the Lord's Supper.

X. That we ought to honor the secular powers by subjection, ready obedience, and paying of tributes.

Perrin's hist. of the Waldenses,
p. 226.

Athenian Oracle, vol. i. p. 224.

THE CHRISTIAN MINISTER, NUMBER IX.

The Composition of a Sermon.
(The subject continued from No. 8.)

CONNECTION.

THE connection is the relation of the text to foregoing or following verses. To find this consider the scope of the discourse, and consult commentators; particularly exercise your own good sense; for commentators frequently trifle, and give forced and far-fetched connections, all which ought to be avoided, for they are not natural, and sometimes good sense will discover the scope and design of a writer far better than this kind of writers.

There are texts, the connections of which (we own) it will be sometimes difficult to perceive. In such a case endeavor to discover them by frequent and intense meditation, or take that, which commentators furnish; and among many, which they give, choose that, which appears most natural; and if you can find none likely, the best way will be to omit the passage.

When the coherence will furnish any agreeable considerations for the illustration of the text, they must be put in the discussion, and this will very often happen. Sometimes also you may draw from thence an exordium in such a case, the exordium, and connection will be confounded together.

DIVISION.

DIVISION, in general, ought to be restrained to a small number of parts, they should never exceed four or five; the most admired sermons have only two or three parts.

There are two sorts of divisions, which we may very properly make; the first, which is the most common, is the division of the text into its parts; the other is of the discourse or sermon itself, which is made on the text.

This last, that is the *division of a discourse* is proper, when, to give light to a text, it is necessary to mention many things, which the text supposes but does not formally express; and which must be collected elsewhere, in order to enable you to give in the end a just explanation of the text. In such a case you may divide your *discourse* into two parts, the first containing some *general considerations*, necessary for understanding the text; and the second the *particular explication* of the text itself.

This method is proper when a *prophecy of the Old Testament* is discussed; for, frequently, the understanding of these prophecies depends on many general considerations, which, by exposing and refuting false senses, open a way to the true explication.

This method is also proper on a *text taken from a dispute*, the understanding of which must depend on the state of the question, the hypotheses of adversaries, and the principles of the inspired writers. All these lights are previously necessary, and they can only be given by general considerations: For example, Rom. iii. 28. *We conclude that a man is justified by faith without the deeds of the law.* Some general considerations must precede, which clear up the *state of the question* between St. Paul and the Jews, touching justification; which mark the *hypothesis* of the Jews upon that subject, and which discover the *true principle* which St. Paul would establish; so that in the end the text may be clearly understood.

This method is also proper in a *conclusion drawn from a long preceding discourse*; as for example, Rom. v. 1. *Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*—Some think that, to manage this text well, we ought not to speak of *justification* by faith; but only of that *peace*, which we have with God, through our Lord Jesus Christ. It is granted, we ought not to make

justification the chief part of the sermon: but the text is a conclusion drawn by the apostle from the preceding discourse, and we shall deceive ourselves, if we imagine this dispute between St. Paul and the Jews so well known to the people, that it is needless to speak of it; they are not, in general, so well acquainted with scripture. The *discourse* then must be divided into two parts, the first consisting of some *general considerations* on the doctrine of justification, which St. Paul establishes in the preceding chapters; and the second of his *conclusion*, that, being thus justified, *we have peace with God, &c.*

The same method is proper for *texts which are quoted in the New Testament from the Old.* You must prove by *general considerations*; that the text is properly produced, and then you may come clearly to its explication. Of this kind are Heb. i. 5, 6. *I will be to him a father; and he shall be to me a son:* ii. 6. *One in a certain place testified, saying, What is man that thou art mindful of him?* iii. 7. *Wherefore, as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts.* There are many passages of this kind in the New Testament.

In this class must be placed divisions into different *views*. These, to speak properly, are not divisions of a text into its parts, but rather different applications, which are made of the same text to divers subjects. *Typical texts* should be divided thus; and a great number of *passages in the Psalms*, which relate not only to David, but also to Christ; such should be considered first literally, as they relate to David; and then in their mystical sense, as they refer to our Saviour.

There are also typical passages, which beside their literal senses have also figurative meanings, relating not only to Christ; but also to the church in general, and to every believer in particular; or which have different degrees of their mystical accomplishment.—For example,

Hag. ii. 9. *The glory of this latter house shall be greater than of the former.* This should be discussed in five different views: 1. In regard to the temple of the Jews rebuilt by Zerubbabel. 2. In regard to the second covenant which succeeds the first. 3. In regard to Jesus Christ raised from the dead. 4. As it relates to every believer after the resurrection. And lastly, With a view to the church triumphant, which succeeds the church militant.

So in this passage, *I will not any more eat of this passover until it be fulfilled in the kingdom of God*, Luke xxii. 16. We would divide it by all the different relations which the Paschal Lamb had, as 1. To the passage of the Israelites through the Red Sea, and the passage of the destroying angel over their houses, for it was a memorial of that. 2. To the passage of Jesus Christ, from his state of humiliation to his state of exaltation, for it was a figure of that. 3. To our passage from the slavery of sin to righteousness. 4. To our passage from this life to a life of happiness when we die. 5. To the passing of the body from a state of death to a blessed immortality at the resurrection: For the Passover signified all these.

So Dan. ix. 7. *O Lord, righteousness belongeth unto thee, but unto us confusion of face at this day* (which is a very proper text for a fast day) must be divided, not into parts:—but considered in different views. 1. In regard to all men in general. 2. In regard to the Jewish church in Daniel's time. And 3. In regard to ourselves at this present day.

So again, Heb. iii. 7, 8. *To day if ye will hear his voice, harden not your hearts, as in the day of temptation in the wilderness*, (which is taken from the xcv Psalm, and which also is very proper for a day of censure or fasting) cannot be better divided than by referring it, 1. To David's time. 2. To St. Paul's. And lastly, To our own.

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As to the division of the text itself, sometimes the order of the words is so clear and natural, that no division is necessary, you need only follow simply the order of the words. As for example, Eph. i. 3. *Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* It is not necessary to divide this text, because the words divide themselves, and to explain them we need only follow them.—Here is a grateful acknowledgment, *blessed be God.* The title, under which the apostle blesses God, *the father of our Lord Jesus Christ.*—The reason, for which he blesses him, *because he hath blessed us.* The plenitude of this blessing, *with all blessings.* The nature or kind, signified by the term, *spiritual.* The place, where he hath blessed us, *in heavenly places.* In whom he hath blessed us, *in Christ.* Remark as you go on, that there is a manifest allusion to the first blessing, wherewith God blessed his creatures, when he first created them, Gen. i. For as in the first creation he made all things for his own glory, Prov. xvi. 4. *The Lord hath made all things for himself:* So in this new creation, the end, and perpetual exercise of the real Christian ought to be to *bless and glorify God.* All things in nature bless God as their creator: but we bless him as *the father of our Lord Jesus Christ.* God blessed the creation immediately because it was his own work: Here in like manner, he blesses us, because we are his own new creation; *we are*, says the apostle, *his workmanship, created in Christ Jesus unto good works*, chap. ii. 10. There the Lord divided his blessing, giving to every creature a different blessing; he said *to the earth*, Bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit; *to the fishes* of the sea, and *to the fowls* of the air, Be fruitful and multiply; and *to man* he said, *Be fruitful and multiply,*

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and replenish the earth, and subdue it, and have dominion: Here, believers have every one his whole blessing, for each possesseth it entirely. The creatures then received but an imperfect blessing: but we have received one as full and entire as God could communicate to creatures. Their blessing was in the order of nature a temporal blessing: ours in the order of grace a spiritual blessing. *There* upon earth; *here* in heavenly places. *There* in Adam; *here* in Christ.

It may also be remarked, that the apostle alludes to the blessing of Abraham, to whom God said, *In thy seed shall all the families of the earth be blessed*; and a comparison may very well be made of the temporal blessings of the Israelites, with those spiritual benefits, which we receive by Jesus Christ.

Most texts, however, ought to be formally divided, for which purpose you must principally have regard to the order of nature, and put that division, which naturally precedes, in the first place, and the rest must follow, each in its proper order. This may easily be done by reducing the text to a categorical proposition, beginning with the subject, passing to the attribute, and then to the other terms; your judgment will direct you how to place them.

If, for example, you were to preach from Heb. x. 10. *By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all*; it would not be proper to speak first of the will of God, then of our sanctification, and lastly of the cause of our sanctification, which is, the oblation of the body of Jesus Christ; it would be much better to reduce the text to a categorical proposition; thus, *The offering of the body of Jesus Christ, once made, sanctifies us by the will of God*; for it is more natural to consider, 1. The nearer and more immediate cause of our acceptance, which is, the oblation of the body of

Jesus Christ. 2. Its effect, our sanctification. 3. Its first and more remote cause, which makes it produce this effect, the will of God.

It remains to be observed, that there are two natural orders, one natural in regard to subjects themselves, the other natural in regard to us. The first considers every thing in its natural situation, as things are in themselves, without any regard to our knowledge of them; the other, which we call natural in regard to us, observes the situation, which things have as they appear in our minds, or enter into our thoughts. For example, in the last mentioned text, the natural order of things would require the proposition thus: By the will of God the offering of the body of Christ sanctifies us; for, 1. The will of God is the decree of his good pleasure to send his son into the world. 2. The oblation of Jesus Christ is the first effect of this will. And, 3. Our sanctification is the last effect of his oblation by the will of God. On the contrary, the natural order in regard to us is, 1. The offering. 2. The sanctification, which it produces. And lastly, The will of God, which gives it this efficacy.

(This subject of the division of texts, will be continued.)

EXAMPLES of the ABUSE of PREACHING in ITALY.

Extracted from the second volume of a work, published in London, in 1764, entitled, *The frauds of Renish Monks*; by G. d'Emilliane, who, after having been many years a priest of the church of Rome, embraced the Protestant faith.

These examples (selected out of many) must have a tendency, we presume, to excite in the breast of the Protestant reader, sensations of gratitude to Heaven, for his enjoyment of the inestimable privilege of having the word of God faithfully preached.

EXAMPLE I.

WHILE at Rome (says the author) I often went to the *Minerva* to hear sermons. The fathers *dominicans* preach here, who are called *The preaching brothers*. The person of this character who generally preached at this church, was advanced in years. All that was attractive in him was, That notwithstanding he was very old, he was extremely comical, and an egregious buffoon; so that he made his auditors laugh with open throats. He walked in his pulpit (for in Italy they have pulpits very long and wide) he thumped it with his hands; he rolled his eyes in his head, and put himself into an hundred ridiculous postures.

I shall give you here a small specimen of one of his sermons, which I still remember, that by the pattern ye may judge of the whole piece. He had a mind, it seems, to make a moral application of the history in the 21st chapter of the book of Genesis, where Abraham turned his maid Hagar out of doors. He begins thus: Sirs, said he, come follow me, and take a walk with me in the holy scripture: Then fetching three steps in the pulpit, having one of his arms a kimbow, he stopt short at the fourth, and as a man who in an horrid desert saw some body at a great distance, he stood still a good while without speaking a word, and very attentively fixing his eyes till the near approach of the object; he began to say, What is that I see there? sure it is a woman; and keeping silence again a good while, he said, O God! if I be not much mistaken, it is Hagar, Abraham's servant: Ah, sure enough, it is the very same.—God save you Hagar! Pristee tell me what is thy business here in this lonesome desert, which is so dismal and frightful to nature? Then making as if he viewed her from head to foot, I perceive one thing already (said he) that she has not robbed her master, as many servants do now a-days; for she is in a very pitiful

equipage. Tell me Hagar, Why is it then you have left your master? Here making Hagar speak in a most afflicted and sorrowful manner, and as it were all in tears, That it was because of her mistress's jealousy: He answered, laughing, A very fine reason believe me: What was this all? Hum! this is very pleasant: Madam! Sarah turns away her servant, because she is jealous of her. Come Hagar, come thou along with me; I will at this instant go and speak to thy master about it. And then taking seven or eight turns in the pulpit, muttering all the while to himself: Sarah turns away her servant because she is jealous of her; a stanch reason indeed; and then stopped, striking two great thumps against the pulpit, he said, Who is there? Pray tell Abraham I would speak with him: And soon after, making a very low bow, as if he had seen Abraham, he said to him, Abraham, pray tell me for what reason you have turned away your servant Hagar? She tells me it is because your wife is jealous of her: Then personating Abraham, Abraham answers him, If I have turned away my servant, I have had an order from God for it, and therefore do not think myself bound to give you any further reason of it.—Though indeed, Hagar has not told you all: It was not only upon the account of jealousy, she was turned out of doors: but because she has a little boy of her own, that is very naughty; she beats him that I had by my wife; they are continually wrangling together; they pull one another by the hair: they cry, and make an intolerable noise in the house. My wife has several times spoke friendly to her servant about it, but Hagar is become too bold and impertinent; she gives saucy answers, and has too much tongue: For these reasons, therefore, and to have quiet in mine house, I have been fain to turn her out of doors. Here the old father dominican, rolling his eyes in his head, and wrinkling his brow, as one that was very

angry with Hagar: Hagar (said he) I find now, that thou didst not tell me the cream of the jest: Thou art just like the servants of Rome, when they are turned out of service; it is never any of their faults; it is because their mistresses are of an intolerable difficult temper; they are exceeding humorsome, they are very jealous, and it is impossible to live with them; but by what I can perceive, it was because you began to play the mistress, and because there was a continual disturbance in the house upon your account. I know well enough that jealousy could not be a sufficient reason for sending a good servant packing; for otherwise our Roman Dames, who are extremely jealous, would never be able to keep any: But there must be this besides in the case, That this jealousy causeth disturbance and noise in the house between the husband and his wife, or between the children; and then I am clearly of Abraham's opinion, the servant must turn out, *Ejice ancillam & filium ejus*. The father, after he had very dexterously played the buffoon on this history of the Bible, past on to another, which he handled in the same comical manner, making all the hearers burst out into a loud laughter: And after all, fell upon the devotion common to their order, which is the Rosary; for they bring this in upon all occasions, let their subjects be what they please. This was his constant mode of preaching, and the church was always full of people.

II. THE Italians are extremely in love with sermons that make them laugh, which is the reason that the most part of their preachers apply themselves to a comical and dressing style. The Jesuits have another way of preaching, which I may call a poetical style: For they being persons who have spent their young years in teaching human learning in their colleges, they have their head and fancies filled with Ovid's *Metamorphosis* and *Aesop's Fables*, and accordingly all their sermons

are stuffed with them. If they speak concerning the Incarnation of the Word, they would think they had not expressed themselves well without saying, That the divine Prometheus brought down fire from heaven to the earth; that is to say, Has personally united the divine with the human nature. They commonly quote a vast number of passages drawn from profane authors and poets; as from Cicero, Virgil, Horace, Martial, &c. indeed, I have heard some of them that have quoted Terence's comedies, and Ovid de Arte Amandi; but they very seldom are heard citing the fathers, and yet more seldom the holy scripture. The great converse they have with persons of quality, makes their words and expressions to be choice; their discourse neat and refined, though substance and solidity are for the most part wanting in them; their gesture is very proper, and their declamation or elocution not amiss.— For to gain the more credit to their order, which is of late standing, and yet so powerful, they very frequently quote the book of the exercise of their founder St. Ignatius; which, however, is but a very poor book, and (as it is said) none of his own, he having stolen it when he was convert brother in the abby of the Benedictines of Montferra.

III. THE Capuchins have another way of preaching, and their style is stoical, emphatical and thundering: They commonly make choice of very terrible subjects, as death, the last judgment, purgatory, and hell: They fill the air with exclamations, thump the pulpit with their hands, and stamp with their feet; they lay hold of their great beards, and roar with such a tone as terrifies all men, and even the dogs too; for I have observed, that when a Capuchin preaches, all the dogs run out of the church. Almost all the religious have a different way of preaching, and different divines too, whom they follow, whose opinions are frequently opposite to one another.—

The Cordeliers have their Scotus and St. Bonaventura; the Dominicans, St. Thomas; the Jesuits, their Suarez; and so of the rest.

As for the order observed as to partition of their sermon, it is the same throughout all Italy. They all begin their sermons with the angelical salutation, or Ave Maria; and not with the invocation of our heavenly Father, in praying, Our Father, &c. or by calling upon the Holy Ghost, which yet are the most proper, or rather the only necessary for this purpose. But indeed, the doctrine they preach is so extremely corrupt, that it is no wonder to find their introductions tainted with the same infection. God by this very thing manifesting to us, That what they preach is not the pure word of God, by permitting them to preface their human inventions with the invocation of a creature. After their address to the Virgin, they pronounce their text, which commonly is a place of scripture, or sometimes a part of a prayer of their church, or some entrance of the mass. They cite the text of scripture only by halves, and in abstracted and interrupted sense, without declaring what goes before, or what follows after; which yet they ought to do, to render the sense perfect. After this they proceed to their proposition, and then continue their discourse of a piece, without any divisions or subdivisions. They divide their sermon indeed into two parts; but the second is nothing else but an heap of examples, histories, and tales made at pleasure, to divert their auditors. In the interval between the first and second part, they gather the alms in the church for the poor.

IV. THE Buffoon, or Comical Preachers, are the most followed by the common people; but those that preach by curious thoughts, are the most esteemed; and those who are called Dotti, or Virtuosi, generally frequent them. This way of preaching by curious thoughts, con-

sists chiefly in never representing things in their natural sense. If they alledge a text of scripture, it is a sense that is forced, subtle, curious and far-fetched, which is not the meaning of the scripture; and a preacher who should stop at the literal and natural sense, would be looked upon no better than a simpleton, ignorant and idiot; and except he had something of a comical air with him, would be very slenderly provided with auditors.—I have made it my observation, that they commonly take no place of scripture in the literal sense, besides the sacramental words, *Hoc est corpus meum*; This is my body; for here they obstinately keep to the letter. And yet I once heard a Father Minum, in Trinity Church on the Hill, at Rome, who interpreted the whole history of the institution of the Lord's Supper in another sense, applying it wholly to the doctrine of alms. Our Lord Jesus Christ (said he) the more engagingly to recommend to us the care of the poor, would have the last action he ever did here on earth, should be an act of charity; to this purpose, when he had nothing more to dispose of, save one poor morsel of bread he had in his hands, he brake it, and gave it to his disciples. This thought of his was found very quaint and curious; though in the mean time it is very evident, that this is not the true and natural sense of the holy history; for Jesus Christ in this action, did not in the least pretend to give an alms, but to institute a sacrament, that might serve for the sustenance and spiritual nourishment of our souls. However, the monk was extraordinarily applauded for this his curious thought, and he was not wanting to make good use of it at his quest. And to the end they may be the more fruitful and copious in these fine thoughts, the monks ordinarily retire, and take their walks in pleasant places, as in gardens and woods, there to meditate their sermons: Others again, betake themselves to dark and subter-

raean places; there to contemplate without disturbance. Some of them drink good wine; and that in great quantities, because (according to the common proverb) *Vinum acuit ingenium*—wine excites invention. And lastly, others follow their particular humors.

V. THEY have ordinarily no preaching in Italy, save only during Advent and Lent: On all other feasts and Sundays of the year they have no sermons at the parish churches; and instead thereof they only sing an high mass in music, but the word of God is not preached at all in them. Yet in some convents of monks they have sermons in the afternoon; but these are sermons peculiar to the order of which the monks are, and always on the same subject. The Dominicans always preach on the Rosary; the Carmelites on the Scapulary; the Franciscans on the Rope of St. Francis; and the Socolanti have for their subject St. Anthony of Padua. True it is, these matters are of themselves very dry and barren, and I am astonished how they can continually make them yield something to talk of. One greater help indeed they have, which is that the greatest part of their sermons is made up of a relation of miracles, which a preacher of good invention may almost with as much ease coin, as utter.

VI. THERE is a sort of preachers in Italy, called Preachers of the Place. In the great cities of that country, towards evening, when the great heat of the day is past, the Italians (of what rank or quality soever they be) take a walk in the Piazza: Here it is they give audience, and discourse about their business. If any has a mind to meet with any person about that time, the first thing he does, is to go and look for him at this place. Here you are sure always to meet with a great number of ballad-singers, jugglers, mountebanks, fortune-tellers, and other such like; who find their

greatest profit amongst the greatest crowds: And the people do not fail to get about them, for their diversion and recreation; and amongst these, you meet with more priests and monks, than lay-men; for after they have discharged themselves of their masses in the morning, there are none more idle than they all the rest of the day. No sooner are the mountebanks got up to their stage, but at the same time (by what motive or zeal I know not) a monk, with a great crucifix carried before him, with a little bell they ring, to give notice of his coming, mounts a portable pulpit, prepared for him in one of the corners of the place, opposite to the theatre of the rope-dancers, and there begins to preach; a multitude of people running from all parts to hear him.

When I first saw this, I was extremely edified to see such crowds of people leave these actors and rope-dancers, to hear a sermon; but drawing near myself to hear the discourse, I found that these preachers were better qualified to make the people laugh by their pleasant discourse and mimical gesture, than the Merry-Andrews of the stage. The mountebanks play the fool on their stages; and they the buffoons and drolls in their pulpits. Whilst those use their utmost effort to sell their drugs, these make quest in the place, which goes in the name of Being for the Poor, whom they recommend with a great deal of zeal and earnestness to their hearers; though indeed all the money they gather comes into their own pockets.

VII. THERE are those few who preach only before the grates of nuns.—These are sinical preachers, of a sweet countenance, and commonly all of them handsome young monks: For except beauty and sweetness meet in a preacher, the nuns will not employ him. All the study of these men is to find out pretty words, and the most tender and affectionate expressions, and frequently to enlarge themselves in praise of the

nuns to whom they preach. I have heard many of these sorts of preachers, and amongst the rest a young monk at Milan, preacher to the Benedictin nuns of the monastery called the Maggiore. Scarcely could this monk speak three words together without some expression of the high value and love he had for them: 'My most dear and lovely sisters, whom I love from the deepest bottom of my heart,' said he, which was almost the constant preface to every sentence he uttered: So that having recollected all his sermon, I found that the whole (in a manner) of all that he had said, was, 'That he loved them the most tenderly and affectionately that could be.'

THE CENSOR.

NUMBER IX.

Latet auguis in herba.
VIRG.

Sequel of the relation that commenced in the preceding Number of this Paper.

THE feigned grief and remorse of Prince Alexis, for his perjury, soon ceased, and he began to make preparations for his journey to Pannonia.

The hopes of Honoria being desperate, she determined not to survive the loss of him who by her had been so beloved. But, if possible, to pierce the prince with some remorse, she resolved to die before he should depart for Pannonia, and, in such manner, that he might behold her corpse.

To no purpose did I urge arguments of reason and religion, to persuade her to desist from so unpardonable an act as that of suicide;—neither her duty, youth, beauty nor innocence, could prevail with her to take compassion on herself.

Some of the deadly gum of Aias was dissolved in a proper liquid.—After beholding its solution, she wept no more; but with serenity, kneeled down, wishing to obtain forgiveness for that enormous offence,

she was going to commit. Dressed in white; decorated with greens; and a garland of various flowers, the lovely victim appeared more charming than when habited in those splendid ornaments with which she used to grace the circle of the court.

With tears I long surveyed her; at length she enjoined me, for her to weep no more! With avidity she drank the bitter potion, whose property is to cause lethargic slumbers, which end in death. Once more, strictly prohibiting my tears, that my unavailing pity might not render her more miserable, she instructed me how decently to compose her limbs; to close her eyes, and when she should be no more, to throw a covering over her corpse, and secretly cause it to be conveyed to the prince's dwelling; she also commanded me to introduce to him her body that he might perceive the consequence of love on her part, and perjury on his!

I beseech your excellency to spare all those circumstances of sorrow which attended that unhappy day and night; the strong convulsions; the agonies between life and death; which Honoria endured! She died at the approach of morning! I thought myself bound punctually to obey her injunctions, and was so fortunate, that I was admitted with my awful present into the prince's chamber, before many of his servants had left their beds; he himself having risen early, with an intention to amuse himself in hunting.

'See my lord,' said I, when the slaves had put down the body of Honoria! 'See the effects of perjury, and breach of vows!'

The prince, intently beholding the covered body, knew not what it was, till I drew off the embroidery, and shewed the breathless maid, adorned and charming, as if she waited for her bridal happiness.

Never before was prince Alexis, I believe, so struck with astonishment. I had ordered the high-priest should be awakened; informed of the death of his niece, and that her

corpse was at the mansion of Prince Alexis.

Prince Honorius, affrighted at the report, entered the room, before Alexis could do any thing more than gaze on the remains of the departed beauty.

Then it was to be seen, that religion and the finest understanding, are not superior to such extraordinary accidents! I find myself unable to declare the grief that possessed the holy prince. Taking advantage of a moment of silence, I gave a relation of what had passed since the unhappy day Honoria engaged herself to prince Alexis.

'Behold my Lord,' said I, addressing myself to the high priest, 'behold the corpse of Honoria! View it as the trophy of Prince Alexis' victory! Honoria fell by her lover's inconstancy! A lover, who, by holy vows, had sworn to become her husband; having subdued her heart, he would most criminaly have availed himself of the conquest, by triumphing over her virtue; but, discerning it to be held in due estimation, he abandoned what he should have worshipped; and from that hour, thought no more of her, nor of his vows!

O! apostate from love and chastity! Thou didst prepare, after being engaged by solemn oaths to Honoria; thou didst prepare, as all Sarmatia know, to wed the Princess kmely.

Behold in Honoria, the effects of infidelity! It was the cruelty and breach of faith of Prince Alexis, which caused her to take the stupifying death! Yes! It was Alexis who anticipated his triumph, and could even smile when he told it would be thus!

Revenge, revenge, ye immortal powers! ye who are ever just, revenge on him Honoria's wrongs! Detest him ye chaste and blooming fair! Detest him ye who know the worth of virtue! Let him, by all, be detested as virtue's foe! By all the good be shunned for his perfidy to Honoria!

There is something so persuasive in the lips of truth, though devoid of the power of oratory, that of the many who were assembled, there was not one who did not mourn the fate of Honoria, and abhor the injustice of Prince Alexis.

The good Prince Honorius wept over the beauteous clay, and formed resolutions, in the first transports of his grief, to be avenged on the traitor who thus insulted virtue and the honor of his name.

Some of the spectators, less impressed by sorrow, discovered a writing fixed on the breast of Honoria's corpse, under a stomacher of flowers. At the command of Prince Honorius, I disengaged the paper from the body, delivered it to him, and in which he read the following words.—

Thou who wouldst stain the Sarmatian annals,

With crimes before to this realm unknown!

Thou! who by the sacred trust of love,

Wouldst dishonor the listning fair! Behold this, and govern thy desires! Behold this, and deplore thy perjuries!

Learn from me, a wandering shade, How fleeting are the joys of mortals! That of all things, naught is fixed but virtue!

That life, by Prince Alexis once preserved,

To his injustice now falls a victim!

Such was the resentment of the people against Prince Alexis, that had he not been the son of a king, he would have been slain by violence. His ravings, indignation against himself, and mourning for the untimely death of Honoria, cannot be expressed. His poniard was wrested from him, or, with it, he would have put a period to his life. His

NOTE.

* This expression alludes to an incident that happened to Honoria, when hunting with the Sarmatian court.

rage was so extreme, that he was confined to his bed.—And how did he exclaim against his false ambition, avarice, perjury, and those other evils, which occasioned the death of Honoria!

There was not a virgin of distinction who, adorned with garlands, did not, with tears, attend the pile of Honoria, and bestow investives on her perjured lover. A magnificent tomb was erected to her memory, and on the marble, the high priest caused to be engraved the inscription found on her breast.

The grief of Prince Alexis, not being founded on principle, it was not permanent; he departed privately for Pannonia, with a design to espouse the Princess Emely. Fame had informed her of the fatal catastrophe of Honoria. The Princess Emely had formed a resolution worthy of herself. She countenanced the addresses of the Prince of Norcium. They were wedded on the eve which preceded the morning that had been appointed for the celebration of her nuptials with prince Alexis. That his mortification and disgrace might be more sensible, the marriage was concealed from his highness, till he came, in nuptial ornaments, to receive his destined bride at her own lodgings. He was then informed, by an officer in waiting, that the Princess Emely could not be spoken with; for that she was in bed with the Prince of Norcium, to whom, the last evening, she had been married!

For the *Christian's, Scholar's, and Farmer's Magazine.*

REFLECTIONS on the DESIRE of LIFE.

MOST persons possess an *anxious desire* for the continuance of life; to preserve which, gold is freely lavished; the most nauseous medicine is taken with avidity; the most excruciating pains are endured with cheerfulness, and even the limbs of the body, without reluctance, are

parted with: And yet, is it not a fact, that mankind, in general, through various causes, with great freedom, would consent, were it possible, to relinquish hours, days, weeks, months, and even years of their lives?

I shall illustrate the justness of this remark, by a few examples.

Master P——, at the age of thirteen years, was admitted a student in the college of ——. His genius and memory were not peculiarly happy; with painful diligence he applied himself to his studies to avoid censure, and preserve his reputation. How ardently did he wish that the *four years* were passed in which he was to prepare for an academical degree: When seventeen, he became a clerk to an attorney; his business, and the study of law, were irksome; he therefore was anxious that the *four years* of his clerkship should expire, that he might act without controul, and be admitted a practitioner of law. The period arrived. But how *many hours* did he wish were passed in which he was obliged in a laborious manner to spend in his office, and in pleadings at the bar? Even *many whole circuits* of fatigue, of three or more weeks, he wished were over before he entered on them. At the age of twenty-five, he paid his addresses to the amiable Miss E——, who was an heiress of considerable property, and who indulged him with her smiles. Circumstances, however, rendered it necessary, that *three years* should elapse before the nuptial hour could arrive. He was enamoured with the fair one, and most willingly would he have consented that this term of time should have been blotted out of his life. He was at length married. His business increased; but, *through life*, how *many days*, in which he was obliged to toil in his profession, would he willingly have been excused from living? He had the misfortune to shatter the bone of his leg; he was informed, that this accident would

occasion him to be confined to his bed *some months*. 'O,' said he—'that they were gone!' and numberless adverse circumstances made him willing to forego the enjoyment of *very considerable portions* of his time.

Mr. W—— was a statesman.—He had the honor to conduct the military operations of a nation engaged in war. In the course of *six months*, he expected his deep laid schemes of policy would have exalted him to the pinnacle of fame, and caused him to have triumphed over the enemies of his country. How freely would he have struck out of his life *these six months*, and even a much greater period of time, to have had his projects crowned with success.

Mr. N——, from unworthy motives, became a minister of religion. Preaching was a burthen to him; he, therefore, would have had no objection to have expunged from his life, *every Sunday* in the year.

Capt. D——, in a voyage to——, was reduced to great danger and distress, by inclement weather, and scarcity of provision; he could not even hope to reach the desired port within the term of *three weeks*.—How gladly would he and all his companions in misery, have consented not to have lived these weeks but to have arrived even in a second of time, at the wished for haven?

Mr. S——, a merchant, actuated by a spirit of enterprise, and the love of gain, embarked almost the whole of his fortune on board a vessel, which was to proceed to——, in a new line of commerce. In *fifteen months* he had reason to expect her return, and that the voyage to him would be very advantageous. How cheerfully would he have bartered this time for the expected treasure?

Long had Mr. Y—— been absent from his dwelling, on a distant journey; when he was on his return, with what ardour did he wish *the weeks* were passed which occasioned

him still to be deprived of the enjoyment of his family.

With what pleasure would the captive and imprisoned debtors deduct from their lives *the time* that must pass before they can be released?

'O that I could *now* behold the dawn of day,' cries the person of indispotion, in a sleepless, painful night!

I shall not mention, with what joy those condemned to public chastisement for their crimes, would part with *the hours* of their sufferings; but further observe, that mankind, frequently, even in the most prosperous situations of life, with the *present hours* were gone, and are often very solicitous to devise means to *kill time*.

Miss M——, for example, was beautiful and much admired; and she was never more happy than when she sparkled at an assembly, and had no rival; but was always wretched, when eclipsed by superior beauty and accomplishments, and wished *the hours* of amusement were *slapped*.

Even a Roman emperor, when honored with a triumphal entry into Rome, complained that the procession *moved slow*; that the *hours* were *tedious*.

Where is the person of age who would desire to live over again *every hour* of his life? Is there any thing that could tempt many *again* to endure their mortifications, disappointments and disquietudes; their maladies, pains and miseries?

Such is the unhappiness of human life! So unwilling are we to live over the years we have passed! So ready to part with large portions of the short life we so much prize!—And while the *delusive* HOPE of felicity causes men to be most anxious to *continue* in existence here, it is feared that, comparatively small is the number of those who properly consider the great END of LIFE!

For the Christian's, Scholar's, and Farmer's Magazine.

AN ESSAY ON DEATH.

THIS is a subject on which the greatest divines and other moral writers have expatiated. It is an object of much importance with respect to our dying well, that we have an idea of it always impressed on our minds, even in the most hurried and tumultuous scenes of life.—It matters not, therefore, how often it be repeated, and how frequently we hear lectures on a subject of such general concern.

Among the variety of objects calculated to engage the mind with serious reflections, there are none which impress it with more real solemnity, than those which give us an image of our own dissolution.—Death, of all things, to the mind of man, is the most terrible. While other objects but faintly captivate the feelings, this impresses them with the utmost awe and veneration. It diffuses through the whole frame the most fearful terror, and of all other objects is best calculated to promote religion in the mind, and to engage it with sentiments of reverence and veneration for the Divine Creator.

When we contemplate the wonderful change death makes, both in the state of the soul and body, we shall not be surprised to find the mind impressed with horror at the idea of. We naturally reflect that of all enemies this is the most powerful; that when attacked by it, we are sure to fall without a possibility of ever recovering. These ideas co-operating, render it an object of the utmost terror and dread. It impresses us with religious sentiments, when we consider that the sure and certain consequence of it is, either punishment for our crimes or eternal felicity for our virtues.—On the one hand, we are taught by it, to venerate piety and virtue, as the paths to peace and tranquillity here, and celestial happiness beyond

the grave; and on the other, directed to shun vice and immorality as the certain forerunners of future misery. Every image of it is replete with wisdom, and every idea of it full of the most important instructions. The silent tomb is a melancholy monument, erected to point out to posterity the vanity and impotence of human nature. It is a volume, every page of which, is filled with the most invaluable lessons of virtue and morality, and the most serious admonitions to a life of holiness and piety. It points the index to eternity, and informs us that this is not our abiding place, but admonishes us to prepare to take our journey to 'that undiscovered country from whose bourn no traveller returns.' It investigates in the clearest manner, that important truth discovered to us in the great law of nature, 'that man must die,' and convinces us of the vanity of human life, and the folly and insignificance of all the fleeting pleasures that this world affords. It discovers to us the futility of its most shining ornaments, and its greatest glory, when compared to the inestimable blessings of virtue and wisdom; and teaches us to prize and to venerate the one, while we hate and despise the other. It shews in an eminent degree what our fate is, and what we may certainly expect in a few revolving years. Ah! a few revolving years did I say—Alas! perhaps to-morrow, perhaps this very moment; for, life is fleeting as a shadow, baseless as a vision!

We naturally start with horror at the thought of a change in our present state, especially too, as we know not what may succeed it, or what we are to expect from it. The human mind is too finite to dive into futurity, or to investigate the counsels of eternity. We, therefore, naturally start with surprise, at the idea of entering into an unknown state familiar to us only in idea or imagination. On the other hand, the gloomy prospect of being laid

in the silent grave to moulder into dust, and to be nourishment for the worms, has something in its nature shocking and distressing to our present feelings. Nature recoils on herself at a thought so repugnant to her; but yet, this is the law of nature, and the express commands of the Almighty; 'Dust thou art, and unto dust thou shalt return.'

The Creator, in the wise dispensation of his providence, has been pleased to send this king of terrors into the world, in order at a certain period fixed by his eternal will, to kill the body, that the soul may return to her native state, and to that divine source from which she first originated. 'He hath placed us here in a state of probation, or trial, for eternity. Like the young tree in the nursery, we flourish, and grow more and more towards maturity and perfection, in order at a certain period to be transplanted into the orchard of eternal life. Death, then is the instrument, by which we are cut off from this nursery of human nature, and planted in the garden of paradise. Thus we see the harmony of nature, and the wisdom of the Almighty. The good man will naturally view those things with a philosophic mind, and contemplate them with pleasure and delight. He blesses his creator for the invention of a method by which he is liberated from a world of troubles, and placed in a more happy and a more glorious situation. He views death as the avenue through which he is to make his exit from time into eternity, and meditates on the silent tomb, not with the fear of his own dissolution, or the apprehension of what may succeed it, but he learns wisdom from the solemn truths it contains, and is taught more and more to despise vice, and to love and venerate virtue and piety.

Death liberates the slave, and puts an end to all his sufferings in this life. It tumbles the monarch from his throne—snatches from him his kingly power and authority, and confines him to the peaceful man-

sions of the tomb. It equalizes the rich with the poor, the aspiring worldling with the humble poor man, and the haughty tyrant with the meanest slave. Death is the time when ambition ceases to glow with ardent desire, and when avarice looses its love for emolument.—It humbles the proudest mortal to the dust, and wrecks from him all his imaginary greatness. It finally consummates our existence on this mortal stage, whirls the soul into the boundless ocean of eternity, and consigns the body to the gloomy mansions of the grave.

The surest barrier against the terrors of death, is virtue and piety—a general observance of the injunctions and commands of the religion we profess. These are certain antidotes against all its horrors, and the mind, far from being distracted with gloomy apprehensions, or haunted with the idea of future misery, is the seat of calmness, peace and resignation. Under these circumstances, she views death at a distance, without much fear or concern, and contemplates its approach not as a prelude to punishment or misery, but as a change from a state of trouble and distress, for a more glorious inheritance in the regions of eternity.

S E N E C A.

State of Maryland, July 2, 1790.

For the *Christian's, Scholar's, and Farmer's Magazine*.

THE CHRISTIAN PHILOSOPHER.
No. II.

On the different Conditions of Youth and Age.

THE different conditions of youth and age, with regard to this world, their enjoyments and views, I have often made the subject of much pleasing contemplation.

The glow of warm blood, the vigor of health, and the strong powers of imagination, have ever represented to my mind the morning of life like the morning of day; where

every thing is fresh and chearful, inviting enjoyment, and contributing to pleasure; love, pastime, and even business, are pursued with high delight. Everything appears charming, as in the season of spring, inspiring us with rapture, and inviting us to bliss. But as all sublunary transports have but transitory existence, the edge which tasting gives to our appetites, a full meal is sure to blunt; therefore, those who seek no higher enjoyments than from their passions, will experience satiety in their indulgence; nature having doomed us to weariness in all the full gratifications of our senses.

Those only continue happy, who are so prudent as to lay in early a stock for permanent satisfaction; which is of a nature less violent, but durable. This store must be composed of virtue and wisdom.

Youth, to be happy, must acquire some of the attainments of age; to attain which, reason will have recourse to the experience of grey hairs. It is in the dispensing of wisdom that age appears venerable; and without the power of doing it, it forfeits its high dignity; for a head grown hoary in follies is an object of derision.

Our passions in youth are very powerful seducers; they hurry us into hasty enjoyments, which often terminate in very long and fruitless repentance.

The long-practised in life have found the futility of all raptures, and know that none are worth purchasing at the price of great hazards. The lover's dream of extacies, and the prodigal's of high delight, are equal delusions practised by passion on reason; for in rational enjoyments only duration is to be found. We grow speedily sick of what we only admire, but are often lastingly gratified by what we reasonably approve.

Thus must youth, to be happy, acquire some of the qualities of age; and age, to be comfortable, must retain some of those of youth. The strong passions and affections of both

ages are alike deceitful; as in one stage we have not attained to the vigor of sound judgment, and in the other we have past it, and got into the date of second dotage, without the benefits of restraints which were our securities in our first childhood, and we are apt to continue full in the pride of experience, when the powers of reason are decaying, or lost.

The greatest wisdom that can ornament hoary heads is, to quit the crowd with a good grace, and voluntarily to leave giddy society before they become forcibly excluded from it. Infirmary must take shelter in the kindness of true friendship, and that is not to be expected from the many, but the few.

Talkativeness is the foible and gratification of old age, and has been so distinguished, by observation, from Homer's days to the present time. A chearfulness retained from youth gives a gracefulness to this humour, and recommends even its imperfections, if not to common approbation, at least to particular good will.

If youth has its advantage of high spirits and fond pursuits, old age can boast its comforts of composure and resignation. One stage of life is to be represented by the pleasurable appetite with which we sit down to a meal; the other, by the satisfied indifference with which we are sure to rise from it, and the willing disposition we make after it for rest.

It is folly in youth to place too strong a reliance on long life; it is weakness in age to be over solicitous about it. In the former case, the expectation is indulged with uncertainty; in the latter, the desire is attended by anxiety, because the chances of probability are entirely against it.

All that we are sure of in this life is, that we must quit it, we know not when: and all that it most concerns us to do is, to be prepared for that call to which wisdom and virtue are our constant admonishors.

For the Christian's, Scholar's, and Farmer's Magazine.

OBSERVATIONS on the SABBATH.

THE institution of the Sabbath, is to mankind, most benevolent.

It is not only designed to remind us of the power, wisdom and goodness of the Deity, exhibited in the formation of the universe, but also to afford rest to our persons, by a cessation from secular employments, and to favor us with an opportunity to regard the momentous concerns of religion.

The Sabbath was enjoined on men, in the most sacred manner.

'Remember to keep it holy!' Or, be particularly observant of this injunction: Let it be a day entirely devoted to sacred purposes: On it, 'do not your own ways; nor find your own pleasure; nor speak your own words.'

Blessings were declared in favor of those who should properly observe this day of holiness; particularly it was said that, 'blessed will be the man that shall keep the Sabbath from polluting it, and keep his hand from doing any evil.'

We are informed, that 'wrath was brought on Israel for the profanation of this day.'

In the sacred writings, the following circumstance is mentioned respecting a violation of it; which, without doubt, was 'written for our instruction,' or admonition.

'While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath: And they that found him gathering sticks, brought him to Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall surely be put to death! All the congregation shall stone him with stones without the camp! And all the congregation brought him without the camp, and stoned him with stones, and he died!'

Too sensible an evidence is it, of an irreligious disposition, when men can devote this day to earthly concerns, worldly amusements, or consume it in sloth.

The precept that enjoined mankind to dedicate a seventh part of their time, to the more immediate service of the Almighty, is of a moral nature, and, therefore, of perpetual obligation: And as this command is enforced on us also, by human authority, we cannot be regardless of it ourselves, nor permit those under our government to be so, without transgressing the laws both of God and man.

It is required of parents to 'bring up their children in the nurture and admonition of the Lord.' Should not parents, therefore, be careful that their children should attend, on Sundays, the public means of religious instruction?

And would it not be commendable in such persons, to devote some of their leisure moments, on the Sabbath, to the spiritual advantage of their offspring and servants, by instructing them in the principles of religion, and exciting them sincerely to praise it?

With respect to those who are of morals so abandoned, as to 'fear not' the divine displeasure, by a disregard of this day of holiness, is it not devoutly to be wished, they should be compelled, for the good of society, and honor of Christianity, to revere those human laws, which, with piety and wisdom were enacted, to prevent the open profanation of the Sabbath.

Many persons have acknowledged that their progress in vice was greatly advanced by their disregard of this sacred day: While great numbers, by a conscientious observance of it, have had reason to be most grateful for its institution.

It may be deemed typical of that everlasting 'rest,' which the righteous will enjoy in a future state.

But if we have no pleasure in the former; if we avail not ourselves of its benefits, is it rational to conclude

we shall be qualified for the enjoyments of the latter, or be entitled to its blessings.

And what insanity will it be, to prefer a state of unceasing disquietude and inconceivable woe, to endless peace, and inexpressible bliss!

For the Christian's, Scholar's, and Farmer's Magazine.

REFLECTIONS ON FAITH, HOPE
and CHARITY.

I. FAITH.

FAITH, considered only as Fidelity, is the foundation of justice, the bond of amity, and the chief support of society. But if we consider Faith, as of divine original, not of ourselves, but the gift of God, we then shall conceive it as a vital, active principle, leading the Christian to the firm belief of certain truths, upon the testimony of the person who reveals them. The grounds of this Faith of a Christian are; that the things revealed are not contrary to, though they may be above natural reason; that the revealer is well acquainted with the things he reveals; and that he is above all suspicion of deceiving us. To those truths no reasonable person will deny his assent. We, Christians, in particular, subscribe to the truth of a divine revelation, coming from God, who can neither be deceived nor deceive others, by proposing things to be believed which are contradictory to the faculties he has given. We live by Faith, walk by Faith, in a continual steadfast acknowledgment, and Hope in the divine promises. By Faith we have access to the throne of grace, are accepted, justified, and finally saved; and this maintained to the end, and walking answerable to our Christian profession, will turn Faith into vision, and admit us into those mansions, where we shall be eternally happy with Christ.

II. HOPE.

IN all our undertakings let a firm assurance animate our endeavors;

yet in human things, let reason go along with us. Fix not, Christian, thy Hope beyond the bounds of probability; so shall success attend thy undertakings, and thy heart shall not be vexed with disappointments. If thou believest a thing impossible, thy despondency shall make it so; but he that persevereth shall overcome all difficulties. Wenceslaus, king of Hungary, being chased from his dominions, by his rebellious subjects, used frequently to say, 'the Hope that I had in men, hindered my Hope in God; but now I depend on him alone, I doubt not but I shall still overcome.' As he believed so it happened, for he was in a short time restored to his former dignity. A Christian's Hope is the evidence of things not seen.

III. CHARITY.

HOW lovely in itself!—The brightest ornament in a Christian's profession! The most certain test, and best fruit of his religion! Benevolence, attended by heaven-born Charity, are an honor to a nation wherein they spring up, flourish and are cherished. See that poor creature just expiring in the streets for hunger! As a man you wish to relieve him; what is a shilling to you, Christians, who are blessed perhaps with many pounds? Go in to that cottage; the husband is lately dead; the miserable widow, amidst the clamours of her little hungry orphans, sits weeping on the ground, in the bitterness of distress! What an exalted joy would it be to feed those hungry ones, to wipe the tears from those weeping eyes, to gladden the misery of that desolate family! Happy is the man who hath sown in his breast the seeds of benevolence; the produce whereof are Love and Charity; he censureth not his neighbor; he believeth not the tales of envy and malevolence, neither repeateth he their slanders. He forgiveth the injuries of men; he wipeth them from his remembrance; revenge and malice have no place in his heart. Reader, remember.

your profession!—Are you not a Christian? Give to him that asketh; and from him who wants thy assistance, in the time of his pressing necessities, turn not thou away! Then shall unknown pleasure reward thy labor; thy name shall be repeated with benedictions; and thy works of Charity shall most assuredly follow thee.

CHARITY of a YOUNG LADY.

(From an European publication.)

Extract of a Letter from a young Lady at Lincoln, to her Friend, Nov. 27.

UPON hearing, a few days since, of the distresses of an honest family in this neighborhood, I resolved to pay them a visit, and was directed to a mansion situate at the foot of an hill, surrounded with several inclosures of orchards, pasture grounds, and corn fields; at the entrance leading to the door, was a short walk between two clipped hedges, which bounded a small kitchen garden; near the out-buildings were some stacks of hay, neatly made up, but all around was a profound silence; no human object seemed to be near, but all a solitary stillness.—I went up to the door, and gently rapping, entered the room, where despair and sorrow were painted in the strongest colours, and in every face such an undissembled sadness, that struck me to the very soul, and made me so deeply share in the general grief, that it was with some pain that I assumed an air of ease and cheerfulness, in order to comfort a pretty boy, who stood with his eyes fixed upon his mother, and pulling her by the apron, cried to see her weep. Two other children, too young to take the same notice, were playing about the room: But wherever I turned my eyes, all was in disorder. Alas! the poor woman was in too deep affliction to mind the management of her family; she was too much discomposed to attend to trifles. At one of the windows

sat a youth, with despair in his eyes, poring on a book, which lay open before him, though neither his eyes nor his head seemed to move to take the compass of a line. Upon my entering the room, the good woman arose from her chair, and with a modest surprise, expressed in her looks an enquiry of my business; when I immediately took the little boy into my arms, wiped away his tears, and kissing his rosy cheeks, told him, I would wipe away his mother's too, if I was able. Then turning to her, I desired her to look upon me as a friend, who should think it a pleasure to serve her; but she thanked me in a manner that shewed her hopes were at a low ebb, and too far sunk to be raised by glimmering prospects and airy visions. However, she called her husband, who approached with more firmness in his countenance, but with eyes drooping with care. He came from a back room, and related his misfortunes with that honest frankness and simplicity, which always affects the mind, though uttered in the most plain and homely language. In short, his present distress proceeded from his having been a third time visited by that dreadful contagion, which so fatally sweeps away the cattle in some parts of this kingdom. His stock, thrice renewed, being now irretrievably lost, he said, would instantly reduce him from a state of affluence, to penury and indigence, and that he must be obliged immediately to sell that plentiful crop, which lately covered his lands, to the greatest disadvantage, in order to satisfy the demands of a harsh landlord; and after that, he apprehended that he should be forced to quit his present possessions, and perhaps glean the fields which he himself had sown before.

Willing to shorten his uneasiness, I asked him what sum would remove his present anxiety? As soon as he had informed me, I told him that I thought myself very happy at having it in my power to give ease to

any honest family; and at the same time emptied my purse upon the table. I now felt my heart flow with a sympathetic extasy, arising from the transports I myself had occasioned. Thus with a little gold, that had long lain useless in my chest, I have procured the happiness of a whole household, and given myself more exquisite delight than ever I before experienced.

For the Christian's, Scholar's, and Farmer's Magazine.

The VANITY of EARTHLY HAPPINESS.

Nihil ab omni parte beatum est.

No one can be happy in every respect.

TO obtain earthly happiness is the grand aim and design of all mankind. It is the ultimate end of all our undertakings. Every method is practised for its attainment, which art and ingenuity can devise. All ranks and degrees of men, from the sceptered monarch to the meanest subject, are eager in the pursuit; but though they are, without exception, unanimous in their quest of happiness, yet they very much differ in the method. Every individual pursues it by such methods, as his own wants and desires have suggested. Mankind are as different in their sentiments and opinions, as their features and complexions are dissimilar; and therefore they are apt to place the foundation of their wished for happiness on the enjoyments of such earthly objects, as are most agreeable to the natural bent and disposition of their several inclinations; hence originate the various methods of attempting to acquire this universally desired possession; human happiness. Some employ the patience of industry, some the boldness of enterprise, and others the dexterity of stratagem, in order to compass this invaluable blessing; but after all their industrious experiments, how small is the

number of the successful? or, where is the supremely happy mortal, who will declare, that he has completed his plan, and attained his utmost wish? It is a natural supposition, upon taking a survey of human nature, that such a being cannot exist; for no extent of human abilities has been able to discover a path which, in any line of life, leads unerringly to success; we may form our plans with the utmost sagacity, and with the most vigilant caution guard against dangers on every side; we may flatter ourselves with confident hopes of success from variety of concurring circumstances, and yet be deceived and fall short of that happiness we expected; for disappointment, dissatisfaction and mutability attend all human inventions and possessions; some unforeseen accident frequently occurs, which baffles all our deep laid schemes, and counteracts all our labors: The race is not always to the swift, nor the battle to the strong, nor riches to men of understanding.

They who have surveyed the various scenes of life, and have experienced every vicissitude of fortune, have found that true happiness is not the lot of man in this state of probation; even Solomon, who excelled in wisdom, and whose exalted situation in life afforded him opportunity of gratifying every inclination, and obtaining every earthly enjoyment, found no satisfaction adequate to his expectations; for the result of his unparalleled experience is, that 'all is vanity.' Though some enjoy a greater degree of happiness than others, yet all meet with many checks, and disappointments. It is not consistent with a state of probation that we should enjoy perfect happiness; that perfection is preserved for such, as approve themselves worthy, in a future and better state; indeed, in this world, frequent intervals of rest and quiet attend every station, otherwise life would be insupportable. Every day hastens this world to its dissolution, when

a new scene will be exhibited to our view; the whole mystery of nature, which is at present dark and intricate, will then be revealed; and the various dispensations of Providence, which to our finite comprehensions seem partial, will be evidently justified; when that awful change takes place, our present conduct will determine our future happiness or misery, and the transactions of this uncertain world extend their influence to the next: 'For we shall all stand before the judgment seat of Christ, and be rewarded according to our works whether they be good or bad.' Therefore we should not center our hopes, or exert our utmost abilities to obtain the fleeting, imperfect joys of this frail life; but at the sametime that we seek to enjoy the necessities of our earthly state, we should extend our views to those mansions of bliss, where our happiness will be pure, permanent and unchangeable. For this is the only sure way to render the imperfect enjoyments of life, in any wise tolerable, and likewise promote our truest interest. Piety, virtue and religion, are the only certain remedies, capable of extenuating the pungent sorrows of afflictions; for, how vain soever this life, considered in itself, may be, yet the comforts and hopes of religion, not only afford consolation under afflictions, disappointments, and misfortunes, but are alone sufficient to give solidity to the enjoyments of the righteous. It should therefore be our constant endeavors to discharge our several duties to God, our fellow-creatures and ourselves, in the best manner we are able; and strive to secure, as much as finite nature is capable, that permanent happiness, which alone can satisfy the desires of the soul. It should be our peculiar care to pass through life with innocence, return grateful thanks to God for the good things we enjoy, and with patient resignation endure the evil; we must not be unreasonable in our expectations of worldly felicity; the happiness of life is not

to be exalted above measure; a comfortable state is all that we can propose to ourselves; peace and contentment are the full portion of man. We must beware of external appearances, lest emerging from the shade of obscurity, we should be dazzled with artificial splendor, and consequently be rendered incapable of seeing things in their proper light. The purposes of society require a mutual intercourse of good offices, we should cultivate, therefore, universal benevolence; yet we must be very cautious to whom we trust the secrets of our hearts; for life is a masquerade, where fictitious characters are too often assumed; and therefore we must not content ourselves with a superficial survey, but minutely explore the heart of any man, previous to our unbosoming our own; we must assert our native liberty, and not be duped as slaves to any sect or party; our ideas of government must be consistent with the rights of mankind; our principles of religion must be such as are not only worthy of God, but beneficial to man; we must revere the oracles of conscience, and support the dignity of our souls; in short, we must be inspired, with religion, guided by rational principles, and the dictates of conscience, and extend our views to that happy period when all the pleasures and pains, hopes and fears, of this sublunary state shall be dispersed, and eternal light diffused over all the works and ways of God. If we regulate our conduct by these directions, we shall not only render our mortal state as happy as possible, but also prepare ourselves for the enjoyment of that perfect happiness which will crown the labors of the righteous in the world to come.

For the Christian's, Scholar's, and Farmer's Magazine.

THOUGHTS ON THE IMPROVEMENT
OF TIME.

THERE is no possession in the hands of mortals more truly

valuable and important than that of time. It is a talent, which merits our highest attention, and the due improvement of it, is not only our indispensable duty, but our highest wisdom, and our truest happiness. For, as time is the most considerable talent that God hath given us: so are we under the highest obligations to improve it. On it, depends the performance of all our duties.

It was given us for the purpose of 'working out our salvation,' and, as much as finite nature is capable, of securing a blessed immortality.—

Upon the good or bad use we make of it, depends our future happiness. If this world was our abiding city, and we were certain that we should not be called to an account for the misuse of our time, there would not be so great danger in gratifying ourselves with the indulgencies of this world's enjoyments. But since we are convinced of the contrary, to pursue such enjoyments, which at best are vain and unsatisfactory, at the expence of our immortal bliss, is the greatest degree of folly and madness we can be guilty of. For nothing can possibly exceed that of running voluntarily upon the rocks of destruction, in opposition to reason, conscience and conviction.—

Certainly eternal happiness is of too great importance to be bartered for the short-lived gratifications of sense. And our time is of too great value to be consumed in such pleasures as afford very little satisfaction in enjoyment, and upon reflection, the greatest uneasiness. But experience informs us, that on the other hand, time well and industriously spent, not only affords the truest pleasure, but the most grateful and real satisfaction upon reflection. Hence it is evident, that the more carefully we improve our time, the more we increase both our present and future happiness.

When we are punctual in the discharge of our duty, conscience never fails to bear a cheerful testimony to the propriety of our conduct: Serenity softens every care, and smiling satisfaction conducts us

joyfully along the path of life. Every moment prudently occupied presents something to our view that may be useful; and when death summons us to depart out of this vain world, affords the most pleasing reflections.

For at that period, the recollection of those hours we have spent in performing the duties of religion, will give us real comfort and satisfaction; whereas the time we have spent in the pursuit of pleasures, and the vain amusements of life, will very much augment our grief and torment. For what can we suppose will be more painful to a self convicted soul, than the recollection of its folly, in preferring the perishing amusements, and gratifications of sense, before the solid, durable comforts of a holy life? What more distressing than the thoughts of its having forfeited the joys of heaven, merely for the sake of such enjoyments? The anguish that such reflections will create to a guilty soul, at present transcends our conception; and it will be our truest wisdom so to employ our time as not to be in danger of knowing it by experience. Who that is wise would neglect to secure to himself the inexpressible advantages of a happy eternity?—And it is evident this cannot be done but by the improvement of time, viz. by embracing the present opportunity, which is only in our power, and disposing of it to the glory of God, and the happiness of our immortal souls.

The improvement of time is a duty of such vast importance, that it ought not to be neglected; and yet there is nothing we are so prodigal of as time. We live in an age of luxury and dissipation. The generality of mankind are so far from improving their time, that by the trifling manner in which they spend it, they seem to have cast off all fear of God, and sense of religion, and so have given themselves up to all kinds of wickedness. Temptations to luxury and vice are always in view. Example is a lesson all can read; and man is too prone to

follow a multitude to do evil. Hence it is manifest, that without the nicest circumspection, it is very difficult to avoid those snares of our common enemy, and his agents who continually surround us. It is highly necessary that we be always upon our guard, and prepared to resist them. And that we may be better qualified so to do, we must be careful to attend frequently on the public worship of God, discharge the several duties of religion, and pay a due attention to the important concerns of our immortal souls.

We must keep ourselves always employed, either in some lawful pursuit, or in our respective callings and occupations. He that discharges his duty in the station in which God has been pleased to place him, will certainly avoid those views which are ever attendant on an idle life; for he who is idle and wholly unoccupied will not long continue so; to be unemployed is unnatural; and therefore if not employed in good, he soon will be in bad pursuits.

We must often meditate on the solemn and awful subjects of death and judgment, and consider what will be the consequence if we wilfully offend our impartial judge.—We must imagine we hear the trumpet sounding, and the voice of the angel proclaiming, 'arise ye dead and come to judgment!'

A due and constant attention to these particulars, will not only be a means of guarding us against the vicious temptations that surround us, but will have a happy influence on our lives and conversations. We shall by this means imprint upon our minds such a necessary awe of the Supreme Being, as to observe an universal obedience to his laws, and a punctual discharge of our duties to God, our neighbors and ourselves; which will be the only effectual way to improve our time.

CHRISTIANUS.

A NECDOTE.

THE CHRISTIAN INDIAN.

AN Indian passing through the plantation of a gentleman in Pennsylvania, overcome by the heat of the day, asked the planter for a draught of small-beer. 'You shall have no beer' replied the gentleman angrily. 'Give me a cup of water, for I am really parched with drought.' 'You shall have no water neither, get you about your business you Indian dog!' The savage withdrew a few yards, looked back, and viewed the gentleman's face with much eagerness and attention, and without making the least reply, went away.

The planter some time after, was a hunting, and happened to miss his way, pursued a retrograde direction from home. Night coming on, he was much concerned, and seeing an Indian cottager, he enquired the road to his plantation. 'Sir, said the rustic, you are fourteen miles from the place you mentioned; to walk so far in the night will rather prove dangerous, as the wild beasts of the forest are coming out for their prey. You are welcome to the shelter of my cot during the night. It is just by this place, and you shall be welcome to what it affords.' The gentleman, through necessity, accepted the offer, and went to the hut. The Indian and his spouse set before him some milk, coarse bread, and what they had. They made up a bed of skins after supper, and when the planter laid down, they covered him with others, and then wishing him a good repose, promised to awake him in the morning by the time of sun rising. Accordingly the faithful Indian kept his word. 'Arise, Sir, the sun is up: The wild beasts are retired, and you may walk in safety.' The gentleman got up, and having eaten a little of the food of the hospitable Indian, was retiring, when the cottager, taking his gun over his arm, desired him to follow. The Indian went on before, about twelve miles, when he suddenly turned back, and looking

sternly on the planter, said, 'Do you not know me, Sir?' The planter now trembled; at last he feebly replied, 'I think I have seen your face.' 'Yes you have, Sir, returned the Indian; I am the man who solicited you for a draught of small-beer, or water, lately, when I passed by your gate. In vain I asked! But be not intimidated; you are perfect-

ly safe; you have but two miles farther to go. Farewel, but no more call a fellow-creature an Indian dog!'—The barbarian planter, devoid of gratitude, sneaked away home. The poor Christian Indian (though deemed a savage) returned to his cot, rejoicing, self-approved, and pleased at the favorable opportunity of displaying his philanthropy.

L I T E R A T U R E.

A CONCISE HISTORY of the ORIGIN and PROGRESS, among the most ancient Nations, of LAWS and GOVERNMENT;—of ARTS and MANUFACTURES;—of the SCIENCES;—of COMMERCE and NAVIGATION;—of the ART MILITARY;—and of MANNERS and CUSTOMS.

The ORIGIN and PROGRESS of LAWS and GOVERNMENT.

The Laws and Government of the Egyptians.

(Concluded from page 121.)

NOTHING contributes more to the peace and support of a state, than the veneration and obedience of children to their parents. The Egyptian legislators employed all the methods they could think of to inspire and cherish these sentiments in children. It was with a view of preserving this veneration, even after the death of their parents, that the art of embalming was invented.—This custom was extremely ancient in Egypt; it was practised in the days of Jacob.

With respect to the police and constitution of the state, historians inform us, that Egypt was originally divided into a certain number of nomes, or provinces. This division must have been very ancient; for we find it had taken place in Joseph's time. The same historians add, that all the inhabitants of Egypt were distributed into three classes, priests, soldiers, husbandmen and mechanics. Strabo informs us further, that, in consequence of this primordial

division, the lands of each province were divided into three parts, and one allotted to each class. If we may believe Herodotus and Diodorus, the Egyptians were subdivided into several other classes.—This police might have taken place in the very earliest times. Diodorus mentions, that all the lands were divided into three shares, one of which belonged to the king, one to the priests, and the other to the soldiers; and that the husbandmen took these lands in farm for a very moderate portion of their produce.

We learn from scripture, that in the days of Joseph, every inhabitant was proprietor of a certain portion of ground, which he was obliged to sell to the king in the seven years famine which afflicted Egypt. Joseph at that time acquired for Pharaoh the property of all the soil of Egypt. The priests alone were not under a necessity of disposing of their domains, because they were furnished with a sufficient quantity of corn out of the royal granaries.—Joseph having thus obtained for Pharaoh all the lands, did not think it the interest of his sovereign, to reduce his subjects to beggary. For this reason he returned the people

their lands, on this condition, says Moses, that they should pay the king a fifth part of their produce annually. This institution still subsisted in the days of Moses. Herodotus and Strabo confirm these facts. Herodotus says, that Sesostris (who, according to our chronology, ascended the throne a little after the death of Joseph) had divided all the land of Egypt amongst the inhabitants, and imposed a tribute upon each, according to the quantity he possessed. By the manner in which Strabo speaks of the revenues of the kings of Egypt, it would seem that he had also some knowledge of this fact. He says, that the revenue of these monarchs consisted in the tributes which they levied from the lands, and industry of their subjects.

The Egyptians were exceedingly exact and vigilant about the administration of justice, believing that the support or dissolution of society depended entirely upon that. Their highest tribunal was composed of thirty judges. They placed at the head of this tribunal, the person who at once possessed the greatest share of wisdom, probity, and public esteem.—The king furnished these judges with every thing necessary for their support, so that the people paid nothing for obtaining justice. No advocates were seen in this tribunal. The parties were not even allowed to plead their own causes. All trials were carried on in writing, and the parties themselves drew up their own processes. Those who had settled this manner of proceeding, were very sensible, that the eloquence of advocates very often darkened the truth, and misguided the judges. They were unwilling to expose the ministers of justice to the bewitching charms of pathetic, affecting declamation. The Egyptians avoided this, by making each party draw up the state of his own case in writing, and they allowed them a competent time for that purpose. But to prevent the protracting suits too long, they were only allowed to make one reply on each

side. When all the evidence necessary for their information was given in to the judges, they began their consultations. When the affair was thoroughly canvassed, the president gave the signal for proceeding to a sentence, by taking in his hand a little image adorned with precious stones, which hung at a chain of gold about his neck. This image had no eyes, and was the symbol the Egyptians used to represent truth. Judgment being given, the president touched the party who had gained his cause with this image.—This was the form of pronouncing sentences. According to an ancient law, the kings of Egypt made the judges take an oath at their installation, that if the king should command them to give an unjust sentence, they would not obey him.

The use of seals or signets, in attesting and authenticating deeds, is very ancient; they were used in Egypt. Diodorus informs us, that any person who counterfeited the king's seal, had both his hands cut off. It appears that the use of seals was established in Egypt in Joseph's time. The ancient seals were commonly engraved on the bezil of the rings which they wore. It is said in scripture, that when Pharaoh intrusted Joseph with an unbounded authority over all Egypt, he took his ring from his finger, and gave it to this patriarch. From this fact we have reason to think, this ring was the royal seal, and that Pharaoh gave it to Joseph, as a mark of the absolute power over his kingdom with which he had intrusted him.

After having described the manner in which justice was administered amongst the Egyptians, it will not be improper to mention a few of the laws which rendered that people so famous in antiquity, some of which subsist to this day among us.—At present, we shall only treat of their penal laws, for historians hardly mention any other. They say but little of the civil laws of Egypt: and those which they have recorded, were made by sovereigns who

reigned in much later times than those we are now considering.

The sacred books attest the antiquity and severity of the penal laws of Egypt. There were in Joseph's time several prisons for confining criminals. Punishments were then extremely severe. Pharaoh's chief baker was condemned to death.—Moses, it is true, does not specify the crime that officer was guilty of; but what he says sufficiently proves, that in that age capital punishments were established in Egypt. Profane historians have transmitted to us a very circumstantial detail of the penal laws of Egypt, which we shall lay before our readers.

Whoever had it in his power to save a man's life, who was going to be killed, and did not, was punished with death. If he was not able to defend the person assaulted, he was bound to inform against the author of the violence: If he neglected to do this, he was to receive a certain number of lashes, and to be kept three days without meat. Thus all the citizens were protectors of one another, and every member of the state interested in preventing or punishing all acts of violence. We may observe, even in some of their institutions, the motives of which are not very obvious, an extreme attention of the government to the preservation of the people.

Herodotus tells us, that when a person was found dead, whether a stranger or an Egyptian, in whatever manner the accident had happened, whether he had been assassinated, slain by a crocodile, drowned in the Nile, &c. the city nearest the place where the body had been found, was obliged to embalm it in the most magnificent manner, and give it a most sumptuous funeral.—This seems to have been a very wise and politic regulation, to oblige the several cities to take all possible precautions to prevent accidents, and provide for the security of their territories. It was their interest to do this, to avoid the great expence attending the embalming and burial

of the bodies found dead, according to that law.

Wilful murder was punished with death, whether the person slain had been a freeman or a slave. By this law, the lives of persons of all ranks were equally secured. We find a remarkable example of this in the adventure of Joseph with the wife of Potiphar.—Joseph was at that time the slave of this too credulous husband, who is represented by Moses as one of the greatest lords in Pharaoh's court. Though he was fully persuaded that Joseph had offered him the most outrageous and provoking affront, yet, on this delicate occasion, he did not break out into any act of violence against his slave; he sent him to prison, that he might be tried, convicted, and punished in a legal manner.

We cannot bestow too great praises on this manner of thinking and acting. The kind treatment masters were obliged to give their slaves; must necessarily have produced the happiest effects, by inspiring all the members of the society with humanity, mildness, and mutual benevolence.

The Egyptians had contrived an extraordinary punishment for parricides. They forced little pieces of reeds, about a finger's length, into all parts of their bodies, and then surrounded them with faggots of thorns, to which they set fire.

As for those unnatural parents who had killed any of their children, they were not put to death.—The Egyptians exempted them from the common fate of murderers, but had invented a punishment for them more severe than death.—These wretched parents were obliged to hold in their arms the dead bodies of their murdered children, for three days and three nights successively, in public, amidst the guards which surrounded them.

Perjury was unpardonable, and punished with death. The Egyptians esteemed this crime equally injurious to the gods and men: to the gods, by bringing their majesty

into contempt; to men, by destroying the strongest bonds of society, sincerity, and good faith.

A calumniator was condemned to the same punishment the person would have suffered if the accusation had proved true.

Those who discovered any secrets of the state to its enemies, had their tongues cut out.

Those who counterfeited the current coin, the king's seal, or the seals of private persons, together with such as used false weights or false measures, were condemned to have both their hands cut off.

Public notaries who had forged false deeds, or who added anything to, or suppressed any part of the writings they had received to copy, were condemned to the same punishment. Thus every one was punished in that part which had been the instrument of his crime.

The laws against all attempts on the honor and chastity of women, were very severe.

The conduct of the Egyptians towards pregnant women who had been condemned to death, does honor to their equity and wisdom.—They delayed the execution till after they were delivered. This law, so agreeable to humanity and right reason, has been adopted by the Greeks, and by all civilized nations in general.

That trial which the character of every Egyptian underwent immediately after his death, may be ranked amongst their penal laws. It is generally known, how much the ancients were concerned about the disposal of their bodies after death.—To be deprived of burial, was considered as the greatest of calamities. In Egypt no one could hope for the honors and advantages of a funeral, but by virtue of a public and solemn decree. The tribunal which pronounced these awful decrees was composed of forty judges. As soon as a man died, his friends informed that court of the time they designed to bury him. The judges assembled on the day appointed. The law per-

mitted any person to accuse the deceased. If he was convicted of having lived ill, he was refused the honors of burial. On the contrary, if no reproach was fixed upon his memory, they pronounced his panegyric with a loud voice, and buried him honorably. The ancients have remarked, that, in these funeral orations, they never once mentioned the rank or family of the deceased. All the Egyptians believed themselves equally noble; nobility of birth or blood was a thing unknown amongst that people.

The most surprising and admirable circumstance of this public inquest is, that even royalty was not exempted from it: kings, as well as others, were subjected to it.—As long as they lived, they had so profound a veneration for their sacred persons, that they never ventured to condemn any of their actions; but this did not screen them from that trial all were obliged to undergo after death.—On the day appointed for the royal funeral, a public audience was held, according to law, where all complaints and accusations were received against the deceased monarch. The manner of proceeding was this: The priests began the solemnity with pronouncing his panegyric, and celebrating his good actions. If the monarch had really reigned well, the innumerable multitudes who attended, answered the priests with loud acclamations; but a general murmur ensued if he had reigned ill; and some kings have been deprived of burial, by the decision of the people.

This custom of judging their kings after their death, may be traced up to the earliest ages of the Egyptian monarchy. It appeared to the Israelites so wise a practice, that they in part adopted it: We see in scripture, that the kings who reigned ill, were not buried in the sepulchre of their fathers. Josephus informs us, that this custom was also observed in the time of the Assyrian princes.

The ORIGIN and PROGRESS of ARCHITECTURE.

IN all ages, mankind have been obliged to seek for some shelter against the injuries of the air, and the assaults of wild beasts. Thus the art of building was one of the first that was practised, both before and after the flood. Architecture, therefore, owed its birth to necessity, and its embellishments to luxury. Men by reflecting upon their works, and comparing them with each other, improved their taste and skill. They first discovered the rules of proportion. They afterwards added such ornaments as were suggested by knowledge, or by fancy, in different ages and countries. So that architecture has been always changing, been embellished, corrupted, and restored, according to the good or ill taste of different ages and nations.

As long as the posterity of Noah remained united, they were capable of cultivating the antediluvian discoveries which had been preserved. The design which they formed, and in part executed, of building a city in the plains of Shinar, and erecting a tower in it, of a prodigious height, is a demonstration, that the new inhabitants of the earth were not quite ignorant of architecture. But the confusion of their tongues obliging them to disperse, they lost for the most part both the theory and practice, even of the most necessary arts.

The wandering life which almost all the families of the world led, in the first ages, after the confusion of tongues, gave them no opportunity of cultivating arts, partly through want of skill, and partly through want of necessary tools. These first colonies had for some time no other habitations but dens and caverns. Several nations, at present, present us with an image of those wretched ages.

As soon as mankind had provided for the supply of their most pressing wants, they would desire to quit those dreary and unwholesome dwell-

lings, and seek for more convenient and agreeable habitations. These first huts would be of different materials, as the climates afforded, and of different forms, according to the stupidity or ingenuity of the people. Reeds, canes, the branches, leaves, and bark of trees, together with clay, were the first materials employed in building. The first houses in Egypt and Palestine were of reeds and canes interwoven. There are still some of this kind to be found in Peru. The first houses of the Greeks were only of clay. This people were for some time ignorant of the art of hardening it to make bricks.—The houses in Iceland are built of rough stones, with no other cement than clay and moss. They are covered with turf. The Abyssinians dwell in cabins built of clay and straw.—The houses in Monomotapa are only of wood. There have even been formerly, and are at present, some nations, who for want of materials, but chiefly for want of knowledge, built their huts of the bones and skins of sea-dogs, and other large fishes.

Wood is a material so proper for building, that men, no doubt, employed it for this purpose, in places where it could be easily procured. They began with interweaving the branches of trees in a rude manner, upon stakes fixed in the ground, and afterwards daubing them with clay, and covering them with leaves or turf. The hearth was in the middle of the floor, and a small hole at the top gave vent to the smoke.—They admitted light only by the door. Such was probably the manner of building in the first ages, which has been continued by some nations both ancient and modern.—Some of the first houses, too, might be built of the trunks of trees, piled upon each other, and forming a square. We see still the traces of these ancient practices in several villages of Germany, Poland and Russia. Such also are the habitations of the people of Florida, and Louis-

siana, of the Eskimaux, and of several other nations.

The construction of these first houses required neither much preparation, nor much knowledge.—They needed neither many machines, nor many tools. They felled their trees originally, as the savages do at present, by the help of fire. They undermined them by little and little with torches or firebrands, which they took care to keep close to the tree, and always burning. By the same means, too, they cut them into lengths, by placing fire brands under them at proper distances. These, it is highly probable, were the methods used in the primitive times.

By degrees, tools for cutting and planing wood, would be invented. The first tools were made of certain stones which were hard, and not brittle. Some of these ancient tools are still to be seen in the cabinets of the curious. Afterwards tools made of metal were invented; but the number of them was very inconsiderable at first. We may judge of the knowledge of the most ancient nations, by that of the Peruvians before the arrival of the Spaniards in their country. They had no other instruments for working wood, but the axe and plane. Nails, saws, hammers, and other carpenter's tools, were quite unknown to them. By degrees mankind improved in skill and industry; they substituted bricks stones, and marble, in the place of wood, and raised edifices equally solid and magnificent.

The art of employing the materials which are most proper for masonry, must have cost the first architects a great deal of thought and study. It is probable, that stone was not the first kind of materials they made use of in building the houses which succeeded their huts and cabins. The cutting and hewing of stone requires the knowledge of more arts than men were acquainted with in those first ages.—They began with using bricks; that is, clay formed in square moulds,

dried in the sun, or baked in stoves; to give them hardness and solidity. The tower of Babel was built of such materials. The Egyptians also in all ages made great use of bricks. Tiles, which are so commodious a cover for houses, were invented in very ancient times.

We are absolutely ignorant of the precise time when men began to build houses of hewn stone.—We may say the same of the invention of mortar, lime, and plaster, &c.—These inventions were introduced insensibly, and by little and little.—Several motives might make men apply their thoughts very early to find out the means of building solid and durable habitations. But it was properly agriculture that gave birth to architecture. The assiduous care and attendance which this way of life requires, obliged those who followed it to settle in one place, to contrive houses lasting and commodious. Accordingly it was in Chaldea, China, Egypt, and Phœnicia, that any thing deserving the name of architecture was first seen. Moses has preserved the names of three cities which Nimrod built in Chaldea.—Assur, a short time after, and not far from the same place, founded Nineveh and two other cities. The Chinese say, that Fo-hi inclosed cities and towns with walls. In the ages of Abraham and Jacob, there were several cities in Palestine and the adjacent provinces. As to Egypt, the prodigious antiquity of her cities is universally acknowledged. There were some also very early built in Greece.

Architecture, however, could make no great progress till mankind had discovered certain arts, which are absolutely necessary to its perfection; such as making of machines for raising and transporting weighty bodies, the art of taming animals, and training them to carry materials; and the art of working metals, particularly iron. Not that it is absolutely impossible to build houses of stone without the knowledge of these arts. The example of the people of Peru

and Mexico proves the contrary.—They had neither carts, sledges, nor beasts of burden. They transported their materials by mere strength of arm. They knew nothing of scaffolds, cranes, or other machines proper for the construction of buildings. They were even ignorant of the use of iron. Notwithstanding all this, they had the address to raise buildings of stone, which are beheld with admiration even at this day.—Their way of dressing stones was, to break them with certain flints very hard and black, then polish them by rubbing one against another. They might perhaps use the same methods in these primitive ages. There are still nations who know no better ways of cutting stones, and yet build very grand edifices with few tools and machines.

But these practices are so tedious and fatiguing, that as long as mankind knew no better, buildings of stone must necessarily have been very rare. Such edifices could not be common till after the invention of tools proper for hewing stones, and of machines for raising and transporting them with ease. For this reason the houses in these first cities were generally of wood or mud.—This is still the manner of building in the greatest part of Persia, and Turkey, and almost all Africa, and the east.

If we will believe the ancients, the art of hewing stones, and building houses of them, was known to some nations in the most distant ages.—The Egyptians gave the honor of this discovery to Toth or Thoth the successor of Menes. They even attributed the construction of a pyramid to Venephes, one of their first kings. Besides, it is not surprising that the art of dressing stone, and building with it, was so soon found out in Egypt. The nature of that climate has forced those who inhabited it in all ages, to apply to that study.—Egypt wants wood fit for building, and even for burning. In the very first ages, the Egyptians were obliged to supply their furnaces with

straw and stubble. Building with stone and marble, therefore, was absolutely necessary to that people.—Accordingly we find, that they had very early discovered methods of transporting these materials with ease. Almost from the commencement of their monarchy, they had drawn canals from the Nile, which communicated with, and fell into one another. It appears also, that wheel-carriages were very ancient in Egypt. Chariots were common there in the age of Joseph.

The first monuments of architecture, properly so called, must have been very clumsy and unpolished. It cannot be supposed, that regularity and the beauties of proportion were very exactly observed in them.—We cannot, however, determine the true state of this art, or the progress it made.

At first the only object of building was necessity. But as mankind were civilized, their knowledge increased, and they began to think of ornament. Architecture then called in the assistance of several other arts. By means of the chisel they substituted pillars of stone and marble in the place of those wooden stakes which had supported the roofs of their first cabins. The other embellishments of architecture were of the same sort, a kind of substitutes to the pieces of wood which were first employed in building. When these came to be executed in stone, they were enriched with several ornaments. By these means, this art attained by degrees to elegance and perfection.

Profane historians speak of temples, palaces, and other structures, raised by the first sovereigns of Egypt, Ninveh, and Babylon. To these we may add the building of the tabernacle by the Israelites in the wilderness, in which we see Moses used pillars with bases and capitals. This points out gradual improvements. For they would first begin with using pillars quite plain, afterwards they would add bases and capitals by way of ornaments.—

Moses probably took the idea of this kind of embellishment from the Egyptians.

*AN ANALYTICAL ABRIDGEMENT
of the principal of the POLITE
ARTS; BELLES LETTRES, and
the SCIENCES.*

POETRY.

(Concluded from page 186.)

THE fourth class of poetry is the *didactic* or *dogmatic*; under which are comprehended as its species,

1. All grand *dogmatic* poems, as that of Lucretius on the nature of things, the anti Lucretius of cardinal Polignac, the Georgics of Virgil, the art of war by the philosopher of Sanfiori, the art of poetry by Horace and Boileau, the poem on Religion by the younger Racine, and every other that teaches any doctrine, art or science.

2. *Poems in verse* which are merely historical, where imagination and fiction have no part, and which rather appertain to verification than poetry.

3. *Epistles in verse*, such as those of Horace, Boileau, Voltaire, and other great poets, which are models of this kind.

4. *Plaintive epistles*, are a sort of elegies, but without fiction, and expressed with that simplicity which is the characteristic of didactic poetry, and in a kind of verse that is not proper for music.

5. *Heroïds*, which are imitations of the epistles of Ovid, and are made on the name of some fabulous hero or heroine.

6. *Satires*, as those of Horace, Juvenal, Boileau, &c.

7. *Eulogies* and *panegyrics* which are made in verse, on saints, heroes, and other illustrious personages.

8. *Complimentary verses*, addressed to some Mæcenas, or other respectable character, or to our friends on some solemn occasion, as on their marriage, or natal day:—and such are epithalamiums, and other like verses.

9. *Epigrams*, which are a short kind of poems applicable to all sorts of subjects, and which ought to end with a thought that is lively, just, and poignant. An epigram may be contained in two lines only, and the last thought, which is called its point, should present a *bon mot*.—The design of an epigram is to instruct and to correct the manners by diverting the mind. This however is a rule which poets do not always observe; for they sometimes use them to satirize or vilify their neighbour; and sometimes also they present images which are very far from having a tendency to correct the manners. Notwithstanding what the epigrams of Rousseau may contain that is licentious, every man of judgment must allow, that they are masterpieces of their kind. We shall only add, that the less the didactic is ornamented with fiction, with brilliant thoughts, and striking images, the more distant it is from poetry, and the nearer it approaches to prose.

The fifth gender of poetry is that of fables. This is the empire of poetry, the true land of fiction.—However, we should take care not to exceed all bounds, and entirely lose sight of nature, by making inanimate beings speak instead of animals. M. Despreaux has taken scarce any notice of fables in his Art of Poetry, the reason of which is not easy to conceive. A fable is a story, or narration of imaginary incidents, that is calculated to please and to instruct. There are of this kind,

1. *Æsopian fables*, or imitations of the manner of Æsop, whose narration is admirable, as that it is simple, natural, just, and, at the same time, brilliant with wit. This father of fables has been imitated, with different success, by poets of all nations, as Phædras among the Romans, Fontaine and La Motte among the French, Haguedorn, Gellert, and Lichtwehr among the Germans, and numberless others.

2. *Sybarities*, which are more properly short tales, that are equally ingenious and agreeable, than fables, because they more commonly contain dialogues between men than other animals. An example, taken from *Ælian*, will give an idea of these. 'A scholar was walking with his governor in the streets of Sybaris. They met a man who sold dried figs. The boy stole one of them; for which his governor very severely rebuked him; then took the fig and eat it.'

3. *Milælian fables*, which comprehend also romances of every kind, books of chivalry, amorous adventures, Arabian tales such as the thousand and one nights, the thousand and one days, &c. and also such works as are made in ridicule of these, as *Don Quixote*, &c.

4. *Heroic fables*, which are intended to form wise and virtuous sovereigns or heroes, by affording them judicious instructions under the figure of a pleasing fiction.—Such are the *Cyropædia* of *Xenophon*, the *Telemachus* of the *Archbishop of Cambray*, the *Neoptolem*, *Memnon*, *Sethos*, the *Retreat of Cyrus*, and many other like poems.

5. *Political fables*, whose design is to criticise bad maxims of government, abuses in the laws, the manners and customs of a people, and sometimes the foibles of the wise and learned, and to make reason speak by the mouth of some fictitious character. Of this sort are the *Æs* of *Lucian*; the *Utopia* of *Sir Thomas Moore*; the *Poetical City of the Sun* by *Campanella*;—the *Atlantis* of *Lord Bacon*, the *Argenis* of *Barclay*; the journey into *Caclogallinia*; the travels of *Gulliver*, by *Swift*, &c.

6. *Satiric fables*, which are mere satires on the manners of the times, or on some particular class of men in society, as that famous book entitled *Reynard the Fox*; the *Tale of a Tub*, and the *Battle of the Books*, by *Swift*; the subterraneous travels of *Nicholas Klimm* of *Holberg*; the *Monarchy of Solipfes*, a-

gainst the *Jesuits*, and many German works by *Lifcow*, *Rabener*, &c. There is scarce any nation that has not furnished models of this kind.

7. *Tales*, as the hundred new tales of *Bocace*, the tales of *Fontaine*, *Haguedorn*, *Gellert*, and numberless others in all languages. All these fables and tales belong doubtless to poetry, although they may be wrote in prose.

8. *Moral tales*, whether in verse or prose. Those, which *M. Marmontel* has offered to the world, are highly pleasing, and merit all the applause they have received.

There is a sixth class of poetry, but which is much inferior to all the other, and consists in torturing genius and art to produce gaudy trifles. We scarce know what name to give this kind of poetry, as it is nothing more than a play with words, or at most with wit, and whose performances afford but little entertainment to men of true taste. If any thing can render these pieces tolerable, it must be the happy incidents, an extreme propriety, and a certain easy turn that seems to be the effect of nature, without the least assistance from art. Of this kind are,

1. *Anagrams*, which consist in transposing the letters of some name in such manner, that at last by the aid of various combinations, they make of it some other word, either to the reputation or disgrace of the person to whom the name belongs, and which is further improved by applying it to some epigram. Sometimes they also turn complete phrases into anagrams. *Colletet* says of the fabricators of anagrams,

From Parnassus we proclaim,
That each turner of a name,
Is surely turn'd in his brain.

2. *Acrostic* is a poem of which each line begins with the letters of some name, in their regular order. Sometimes also, to make it more remarkable, echoes are added to the end of each line. It is easy to conceive how much a poetic genius

must be cramped by such verses as these.

3. *Chronostics* are small verses or inscriptions, devices, &c. which include, in their letters, some number in Roman characters, as the date of the year, some person's age, &c.

4. *Logogryphs*, which contain a sort of symbol in an enigmatic expression. They consist of some equivocal allusion, or mutilation of words, which occasions the literal sense to differ from the thing signified: so that the logogryph takes place between the rebus and the true enigma.

5. *Enigmas* are a kind of propositions that are given to be explained, and that are couched in terms that are obscure, ambiguous, and frequently in appearance contradictory. This is the masterpiece of low wit, and naturally belongs to periodical works of poetry.

6. *Bouts rimez* are a number of rhymes that are uncommon, and which appear to have the least connexion with each other, that are given, together with a subject, to the poet, who is to supply verses that are to end with those rhymes in the order they are given. Whoever has the least idea of the spirit of poetry, and of that liberty which is so essential to genius, must be sensible how miserable an employment the drudging at such verses must be;—though caprice has, and will continue at different times to make it a fashionable amusement.

The seventh and last gender of poetry is that in which the imagination of the poet is employed in inventing inscriptions, emblems, epitaphs, cyphers, those verses which are placed beneath portraits, epigraphs, that is, sentences which are taken from some celebrated author, in order to be placed at the head of a work of genius, and which the Italians call *mottos*, &c. From this sort of subjects has arose the style that is called lapidary, and which is particularly appropriated to inscriptions. It holds a place between

verse and prose, and should not be either very plain or very brilliant. This lapidary style, which seemed to have perished with the monuments of antiquity, has been revived with success at the beginning of this century, and the poet Santeuil has excelled in these subjects.

After having thus described all the genders and particular species of poetry, in the analysis of which we have exceeded our bounds, tho' we have confined ourselves to a very cursory description of their various matters, we shall finish this article with some essential and indispensable reflections on poetry in general, and on the character of those who would excel in this art.

If it is true that poetry is the art of expressing fine thoughts by fiction, it follows that the poet should be capable of producing fine tho'ts, and of inventing ingenious fictions. Fine thoughts are the fruit of a mind that is clear, strong, sagacious, stored with useful and ornamental learning, of a philosophic turn, of a sound judgment, consummate experience, and replete with numberless reflections. Fictions are the children of a lively imagination, of a genius highly animated, and that knows how properly to employ every image that the mind and a happy memory can present. The young, the weak, or ignorant, are therefore incapable of producing such thoughts as can either instruct or entertain the wise: and old men, loitering in the vale of years, lose insensibly that vivacity of imagination which is so necessary to produce happy fictions; the snow that covers their heads, extinguishes the fire of genius: the mind loses with the body its prolific virtue. Immense plains surround the feet of Parnassus; and the temple of Immortality is fixed upon its summit. Youth should attend in these plains, the age of reason, when they will be enabled to ascend the forked hill; and, while they wait, should drink plentifully of the waters of Hippocrene. The aged, who have

happily attained the summit, should take their place in the temple, there enjoy a glorious repose after their labors, and serve as judges of the present age, and models to posterity. They who enjoy the strength of days, those men of brilliant genius who still pursue the bright career, should sometimes politely stretch the hand to assist the laboring youth; or the charming sex, when they abandon all other advantages to obtain the poetic laurel, and who always so happily substitute an inimitable delicacy in the place of manly strength. But far from Helicon be those churlish critics, whose dull pedantry is calculated to destroy every effort of genius; who have not sufficient sensibility to perceive, that one bright and charming thought outweighs a long methodical poem; that there are certain happy negligences in poetry; and that verses to correct, that the critic can find no fault, are commonly void of fire and merit.

Consult nature. For the imitation of nature is one of the principal precepts you learn from art. Never lose sight of her during the whole course of your labors. Without her your productions will be at best but glaring, and constantly extravagant. But do not imitate her in too servile a manner; for your imitation must not be that of mere nature. It is not necessary, for example, that your shepherds be clothed in rags; that they feed on mouldy bread, and talk in the meanest language. You are therefore not to imitate the whole of nature; but to avoid every object that is gross, brutish and disgusting. Constantly remember that the intention of all the fine arts is to give pleasure; and therefore never present any object that is gloomy or disagreeable, without some other that may serve as a proper corrective. You should even embellish nature in all her objects; but take care not to render her ludicrous by the ornaments you give her.

The marvellous in poetry must also be subject to nature. It is drawn sometimes from the nature of the gods, of genii, fairies, spirits, or demons, and their powers; and sometimes from the wonderful actions of great men; or from the extraordinary phenomena of nature herself; and sometimes from animals, and the fabulous powers which are attributed to them. All these form that machinery which the poet makes use of to strike, to affect and fix the attention of the reader, when the natural powers which should produce those effects appear to the writer insufficient; or when he thinks that he has exhausted them.

But by this rule you are taught, that it is allowable, and frequently even necessary, to substitute appearance in the place of reality; provided, however, that you at no time exceed the bounds of probability, and do not produce monsters, chimeras, beings that have no existence in nature.

Lastly, endeavor that your thoughts be at all times clear, natural, noble, and, if it be possible, sublime. These rules are dictated by reason; and whoever aspires to excel in the art of poetry, should not be ignorant of them. Ye who are endowed with a sublime genius, who have received from nature, at your birth, the seeds of all the polite arts, the powers of inventing and producing the most finished compositions; give the reins to your brilliant imaginations! launch boldly forth in the career of glory! fly rapidly over those trifling impediments which stop or overthrow the man of little genius! read these rules, but do not always remember them in your practice!

SCULPTURE.

SCULPTURE is an art that speaks to the mind by means of the eye. Its origin is lost in that obscurity which envelopes the first ages of the world. The most an-

ent monuments of this art plainly prove that it was yet in its infancy among the Egyptians; and among all the primitive people of the known world: that imperfection, which commonly attends new arts, here appears quite conspicuous. Paganism, a religion adapted to promote the polite arts, and to furnish them with agreeable subjects, aided by the happy genius of Greece, enabled that nation to excel in sculpture. All the gods of the Pagans were represented by statues. Phidias and Praxiteles carried this art to the most sublime degree of excellence: and the statues of Greece, at this day, are in the highest esteem among the connoisseurs, who regard those of Rome, Tuscany, and other parts of Europe, as far inferior both in taste and execution. There is, also, this difference between the former and the latter, that the Grecian are almost all destitute of apparel, and the Roman commonly covered with drapery. The Venus of Medici, which is also called the shameless Venus, the Grecian Shepherdess, the Gladiator, the Peasant, the Hercules, the Milo of Croton, and the Fawn, are yet to be found in Italy, and they are all that have escaped devouring time. To these are given, by way of excellence, the name of perfect statues.

By the word *sculpture*, therefore, we understand the art of cutting, with a chisel, in wood, stone, or marble, various representations.—Statuary is consequently here included; but we distinguish it from *plastic*, or the art of forming figures by the means of moulds; of which we shall afterwards treat.

The subjects of sculpture are therefore,

First. *Statues*: The principal different species and denominations of which it seems proper here to enumerate: They are,

1. Grecian statues, either antique or imitations of the antique; by which is meant a naked statue, such as the Greeks represented their divinities, champions and heroes.—

The latter they called Achillean statues, because in most of their cities, there were to be seen a number of the statues of that hero.

2. Roman statues, either antique or imitations; which are clothed, and receive names from their dress, as those of the emperors, with a large robe over their armour, were called *statue-paludate*; those of captains and knights, with their coats of armour, called *thoracate*; those of soldiers, with the cuirass, *bricate*; those of senators and augurs, *trabeate*; those of magistrates with the long robe, *togate*; those of the people, with the simple tunic, *tunicate*; and, lastly, those of women, with their long dress, *stolate*, &c.

3. Pedestrian statues; which are such as are standing on their feet.

4. Equestrian; such as represent some eminent person seated on a horse.

5. Recumbent; those that are sitting or lying down.

6. Curulean statues are those seated in triumphant cars, or in chariots for the race, drawn by *biges* or *quadriges*; that is, by two or four horses.

7. Allegorical statues; such as represent some symbol under a human figure, as the four seasons, the quarters of the world, the ages, fishing, hunting, &c.

8. Aquatic statues; which are those figures that serve to ornament some grotto or fountain, or to perform the office of a pipe, by means of a part from whence water spouts; or by some character which they represent, as Neptune, Amphitrite, Thetis, the Sirens, Tritons, &c.

9. Sacred statues; as the images of our Saviour, the Holy Virgin, the Apostles, Saints, Angels, &c.

10. Colossean statues; or such as are of double or triple the natural size.

11. Persian statues; which are the figures of men, either entire, or as terms, which serve as columns in a building, and are used to support some weight; or to bear some orna-

ments at the stern of a ship or galley. Vitruvius names them Telamones and Atlas. When statues of this kind represent women, and serve as columns, they are called Caryatides.

12. The statues or figures of children, genii, angels, &c. A statue, which has a just resemblance of the person it is intended to represent, is called *statua iconica*.

Second. *Groups*, or the representation of several human or other figures, which are connected together, and seen from one point of view.—This is the most sublime part of sculpture, or rather statuary.

Third. *Bass* and *alto relievos*, and other works of that kind, which form a sort of sculptured pictures.

Fourth. *Busts*; or the heads of men and women, with the neck, the shoulders, and part of the breast.

Fifth. *Vases*; whether after the antique, or of modern invention, and either plain, or ornamented with bas-reliefs.

Sixth. *Pedestals*; in imitation of those of the Egyptian, Grecian, Tuscan, Roman, &c. or after modern designs.

Seventh. *Animals* of every kind.

Eighth. *Ornaments of architecture*; as foliage, roses, festoons, cartouches, &c.—Those ornaments, which are cut on the contour of the moulding, are said to be in *relief*, as sheets of water, &c. and those which are cut into the moulding, are said to be hollowed.

Ninth. *Marine ornaments*; such as fish, shells, reeds, flakes of ice; which serve to decorate grottos, fountains, &c.

Tenth. Ornaments for furniture, equipages, &c. We shall just remark with regard to this article, that the taste for *grotesque* ornaments, which has been frequently carried to an excess, is a disgrace to the art; and a matter in which the most insignificant artist may excel; being nothing more than a collection of figures that have no existence in nature, and whose contours have not

any sort of affinity to each other.—The fundamental rules of design are, moreover, here constantly violated; and the eye must necessarily be disgusted by a number of buffooneries placed together. On the other hand, they now pursue the *Grecian taste*, perhaps to a degree of excess. A just medium, a judicious variety, constitutes the highest degree of excellence in matters of taste.

In every article that we have here enumerated, the sculptor will find occasion for all the knowledge of the art of painting: as the invention or the choice of a subject, the ordonnance, the observation of the costume, the design, the groups; the knowledge of anatomy and especially of myology, and, instead of the colouring, the equally difficult and accurate management of the chisel. The statuary considers and reconsiders, perhaps a thousand times, a statue, that to the spectator appears to be finished; carefully examines all its proportions, and minutely marks every eminence that the chisel is yet to raise; corrects, retouches, polishes, and at last so far transforms the stone, that it appears to be no longer marble, but flesh, and even animated flesh. When we consider how much genius, how much art and labor, are necessary to make of a block of marble an animated figure, we cannot but be sensible of the exalted merit of an able statuary.

HISTORY.

A SKETCH of the HISTORY of PHILOSOPHY from the REVIVAL of LETTERS to the present period.

(Continued from page 195.)

BARBARISM having by degrees yielded to the efforts of awakened genius, the rust of ignorance began to wear away, and truth to charm with her native lustre. The absurdities of former ages began to lose ground, and every attempt was

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made to raise the edifice of science to its pristine splendor. About the end of the fifth century this great work was far advanced in Italy;—but the same progress was not made either in France, Spain, England, or other parts of Europe. The bonds of slavery were so closely rivetted, that in spite of all the labors of superior wisdom or virtue, the people remained in native barbarity. It was not, therefore, 'till after reiterated attempts that freedom and science made their entry together, and gave birth to many men of literature and reason, who undertook to make the world wiser and better than they found it. Of this number were Reuchin, Cuspinian, Dalburgh, Vadian Lazius, Peutinger, &c. At length, the liberty of thinking prevailed; the yoke under which the mind groaned for so many ages was at length shaken off; the absurdities of philosophy, as well as of religion, were no longer blindly revered, and men earnestly endeavored to reform the errors of both. Some men of superior understanding were of opinion however that the reformation should be slow; and that a remedy, whose effects itself might be more dangerous than the disorder, should be administered with great precaution. Such was the sentiment of Erasmus, Le Fevre, Vivez, and Nizolius, who attacked the school philosophers with arms borrowed from their own opinions; the first in his incomparable panegyric on folly; the second, in separating the real philosophy of Aristotle from the absurdities of his commentators; the third and fourth, in uniting in their own works all the truths of modern philosophy with all the elegance of the finest writers of celebrated antiquity. Such was the nature of their attempts; but those who were for making a thorough reformation, undertook the task with more vigor. They boldly lopped away the excrescencies of false reasoning; and numbers of them, though divines by profession, yet improved the phi-

losophy of the times, by making it subservient to the theological opinions which they undertook to inculcate. Of this kind we may reckon Sadolet, Fracastorius, Camerarius, and others.

Some of the religious orders of monks were now the only set of men who still adhered to the Peripatetic philosophy. Those men who tho't the principles of religion in danger, when the opinions of Aristotle were controverted, still adhered to their ancient master, and were resolved to continue, as they do to this day, rather behind the rest of mankind in literature, than in philosophical zeal and attachment; but notwithstanding their attachment to school logic, in conformity to the age, they in some measure laid aside that barbarity of style and manner which 'till then prevailed among them.—Some of them even adopted the newly introduced opinions, which they united with their own with some art and much precaution.—Thus school-philosophy daily declined, while the Eclectic mode of philosophizing every hour gained ground; particularly in those countries where men were allowed the freedom of opinion; so that barbarism and the tyranny of sects were irretrievably abolished.

The dominican friars, who were the followers of Thomas Aquinas, were regarded with a high degree of estimation. Dominicus Soto, who made a considerable figure among them, was the first man who treated of the natural law. Francis of St. Victoria carried on the same researches to a greater extent.—Chrysostome Juvellus united the Aristotelian and the Platonic philosophy; nor were Banner, Zanard, and others without reputation.

The Franciscans, who were attached to Scotus, formed a distinct sect from that of the Thomists. Among whom we find Johannes Pontius, Mastrius, Delemandes, Meursius, Frassenius, &c.

The Cisterican monks chiefly regarded the ascetic or practical parts

of philosophy, and consequently gave but little attention to the speculative opinions of the schools.—However, there were some of particular note among them; such as, Maurigues, Gomez, Marfilus, Vasquez, Peter of Oviedo, and particularly Caramuel, who broached many opinions, many of them apparent paradoxes, but none of which he was able sufficiently to prove.

But of all the religious orders, the Jesuits seem to have held the foremost rank for their philosophical acquisitions, and they have produced men of the greatest abilities; such as Hurtado de Mendoza, Georgius Vasquez, Paul Vallius, Bartholomius Tellus, Francis Suarez, Antonius Rubius, who went to instruct the American Indians, Rodolphus of Arriaga, who enriched the school philosophy with some of the modern discoveries, Francis Alphonsus, Francis Gonzalez, Emanuel Goetz, author of a work entitled the Philosophy of Conimbro, Thomas Compton, John Riccioli, the mathematician, and others.

The works of Aristotle were the first of the philosophic kind, which at the revival of letters the learned undertook to refine. The great authority of this philosopher, as he was chiefly studied by all ranks, invited the attempts of numbers, who took his text for their guide; upon which they grounded their systems, rejecting all the errors of his former commentators, not only those of the Roman Catholic church, but of the Protestant also, who had recourse to Aristotle in defending of their peculiar doctrines, and looked upon his works, when divested of the errors with which they had been united, as the best magazine of knowledge, and the best assistant in defence of the religion they professed to admire. Of this number was Melancthon, who regarded the Peripatetic philosophy with the highest veneration, and drew up an excellent method of study compiled from principles laid down by Aristotle. Thus by degrees the dialectic

of Ramus fell into disrepute, and a new kind of Peripatetism was substituted in its room, till finally, even this gave way to the modern method of philosophizing.

The partizans of the pure Peripatetic philosophy may be distinguished into two classes; that of the Roman Catholics, and that of the Protestants.

The ROMAN CATHOLICS.

In the beginning, the refiners of the Peripatetic philosophy found themselves at a loss what part to reject; for such was then the disposition of the times, that the smallest deviation from established errors was sure to incur opposition and begot persecution. There were, however, some who had skill enough to attain the improvement without incurring the reproach. Of this number were Antonius Polus, Honorius Fabri, Franciscus Ralsler, and others, who proposed their improvements rather as conjecture than assertion.

Leon Thomæus, who first openly vindicated the true doctrines of Aristotle, was a disciple of the banished Greeks, from whom he first learnt an attachment to Plato; but afterwards declaring himself for Aristotle, he taught his doctrines at Padua in the year 1521. He was perfectly versed in the Greek language.

Petrus Pomponatius, a native of Mantua, and a disciple of Trapolin, was professor at Bologna, and died in 1517. He was a man of great wit and most penetrating genius, but very unsettled in his principles, and even sometimes inclining to Atheism. Pretending to controvert the impiety of the Averroistes, he fell into the absurdities of the Alexandrine school, denied the immortality of the soul, and filled that part of his works, which treated of enchantments and destiny, with the most exceptionable errors of Aristotle. For this reason his books were publicly burnt. He published an apology for them, and submitted,

himself to the judgment of the church. He had many very celebrated disciples; among others, Hercules of Gonzaga, Theophilus of Folengo, Paulus Jovius, and Gossard Contareni, who adopted his excellencies without being seduced by his errors. Simon Porrius alone followed his master in all his delusions.

Augustinus Niphus was the adversary of Pomponatius, and refuted his errors by order of Pope Leo X. Nor was he less a favorite of Charles V. who had the justest opinion of his merit and abilities.—He was, in fact, a man perfectly formed for the world, but rather too liberal in his reproaches. He taught eloquence, philosophy, and medicine, at Naples and Padua.

M Joragius employed his eloquence in explaining the principles of the Peripatetic philosophy. He was professor of eloquence at the college of Milan; and he afterwards taught jurisprudence at Ferrara, and died in 1551. He is reckoned one of the best interpreters of Aristotle; the perspicuity of his ideas, and the beauty of his style, contribute to make him equally profitable and pleasing.

Barbarus was of a Venetian family, not less remarkable in that republic than in the commonwealth of letters. He united a skill in mathematics with a profound knowledge of Peripatetic philosophy; of which he was a zealous admirer. He assisted in the council of Trent, and died in 1569.

Sepulveda, a Spaniard, taught philosophy at Boulogna, and was a great favorite of Albertus Pius, prince of Campi, in whose house he lived, until his return into his native country, where he had a place at Salamanca, and was honored by Charles V. with the place of his historiographer.

Petrus Victorius greatly distinguished himself among the critics and philosophers of the sixteenth century. He was born at Florence, where he continued to reside, and

receive the favors of Cosimo de Medicis. He taught both the Greek and Latin languages, together with moral philosophy upon the principles of Aristotle. He is looked upon as one of the best commentators of that philosopher.

Zabarella was unrivalled in his explication of the Aristotelian logic, as it was laid down in the writings of the great Greek philosopher.—He was not reckoned eloquent, but he had great depth and penetration. He threw also many lights upon natural philosophy, and foretold his own death which happened in the year 1559.

Alexander and Francis Piccolomini were two brothers who acquired great reputation. The elder taught eloquence and logic for many years, and was afterwards made bishop of Patras. However, his promotion did not in the least relax his assiduity. The other, who had been the disciple of Zimara, taught philosophy at Perusium and Padua with large appointments. He died in the year 1604, aged eighty-four.

There were three Florentines of the name of Strozzi, Cyriac, Peter, and John Baptist. The first was justly admired for his skill in philosophy and architecture; and no less respected for the integrity of his life. The second was distinguished among the celebrated painters of the age of Leo X. and the third was an excellent poet.

James Mazorius early conceived a design of reconciling the contrarieties of different systems, and afterwards gave up all his time to the execution of his plan. He composed a book which he entitled, *Of the triple life of man*. He was remarkable for a surprising memory. He was rewarded with very large pensions at Rome and Ferrara for his philosophical lectures, and died in 1603.

Hubert Gifanius, an able lawyer, a great critic, and a philosopher, the most celebrated of his age, taught ethics and jurisprudence, first in Holland and afterwards at Stras-

bourg, Altdorff, and Ingolstadt.—His moral and political commentaries upon Aristotle were in high esteem. He died in 1604.

Julio Paccio de Beriga, originally of Vincenza, was an early genius; and while very young gave lessons of philosophy and jurisprudence.—His restless disposition hurried him into many countries and cities; to Swisserland and Hungary, to Heidleberg, Sedan, Nismes, Valencia, Padua, &c. He terminated his wandering and his life in the year 1635.

Andrew Cefalpine d'Arezzo, after having travelled into Germany, became a professor at Pisa, and afterwards first physician to Pope Clement V. He practised physic with very great reputation, and was reckoned the most expert Peripatetic of his times; but it is said that his philosophy is fraught with concealed Atheism and impiety.

Cesar of Cremona, originally of Centi, gave public lectures on Peripatetic philosophy at Ferrara and Padua. He was of quick, ready, and complying parts, and knew how to accommodate his religious opinions to the country in which he taught.

There still remain several others; of whom we shall mention only the names. Such as Franciscus Vicomercatus, Ludovicus Septalius, Antonius Montecalinus, Burana, Pernumia, Cottunius, Jason Noricus, Licetus, Rocca, Accorombonus, Vallesius, Nunnesius, &c.

PROTESTANTS.

Philip Melancthon, a native of the Palatinate, first studied at Heidleberg, and afterwards at Tübingen. He early learnt to despise the scholastic philosophy, and the manner in which it was taught. He, therefore, undertook to examine more closely the dialectic of Agricola; and being called to the professor's chair at Wittenberg, at the same time that he, in a great measure, supported the Protestant cause, he employed his leisure time in the

improvement of the Peripatetic philosophy, and the promotion of the true eloquence of the ancients. He wrote divers philosophical abridgements; in which he explained many of the obscurities in Aristotle, and rendered his dialectic much more useful. He also strictly enquired into the opinions of other Greek philosophers, and collecting what he thought best from each, formed them into his favorite system.

Simon Simonis of Lucca taught philosophy and medicine at Geneva, Heidleberg, and Leipzig. From thence he went to Prague, and thence to Poland, where he was kindly received by Sigismund, king of that country. He was perfectly unsettled in his religious opinions, and this procured him many adversaries, and some persecutions.

Jacobus Schenckius of Suabia was one of the ornaments of the university of Tübingen. He was the scholar of William Bigot, and was a very skilful physician. He united the doctrines of Galen with those of Aristotle, in whose opinions he was perfectly versed. He was in fact one of the principal ornaments of his age, and may be considered as the first of the German Peripatetic philosophers. He became blind towards the latter end of his life, and died in the year 1587.

Paulus Scherbius was a Swiss, and no small ornament of the university of Altdorff, where he long taught with the reputation of being one of the first scholars of his age. He was instructed in the Peripatetic philosophy in Italy, and his first establishment was at Basil. He was also a doctor of physic, and one of the best interpreters of Aristotle.

Nicholas Taureill of Montheillard, deserves perhaps the foremost rank of all the philosophers of this age, and was equally remarkable as a physician. In his first capacity he rejected the absurdities of Aristotle; and in his last, he boldly ventured to dissent from him. He died of the plague in 1606.

Ernestus Sonner of Nuremberg, travelled for some time as a philosopher; but in the course of his journeys he became acquainted with several Socinians, who persuaded him over into their religious sect.—He taught natural philosophy and physic at Altdorff with great applause, and has left some very learned commentaries upon Aristotle.

Cornelius Martini of Antwerp, figured in the beginning of the seventeenth century, in the university of Helmstadt, and was one of the most zealous defenders of the Aristotelian philosophy; in favor of which he wrote several vehement tracts against Hoffman and the Ramists. He died in 1621.

Cornelius Hornius of Brunswick, was the disciple of John Coselius, a man of extensive literature. He was also indebted to Martini for several instructions, and united the graces of the belles lettres with the severity of the Peripatetic system. He first taught philosophy, and afterwards divinity; and was almost in himself a library of ancient literature. He died in the year 1649.

Harman Conringius, native of Friesland, is regarded as the most learned philosopher of the seventeenth century. He was an early genius; studied physic at Leyden; and afterwards became a professor of it at Helmstadt, where he taught also political and natural philosophy. He may be looked on as the founder of the common law in Germany, and was in high favor with many kings and princes, and even emperors themselves. He followed the system of Aristotle, but with moderation, and as a true scholar. Having studied history with great assiduity, he applied his knowledge that way with great success to the illustration of natural law. As he was possessed of an excellent judgment and uncommon discernment, he abolished many erroneous opinions; and the number of his works only contributed to increase his reputation and his success. He died in 1682.

Christian Dreier and Zeidler may be mentioned together, as jointly contributing to render the academy of Konigsberg famous.—The latter was the disciple of the former. They were both deeply versed in the philosophy of Aristotle; to which they added the most useful erudition, and a profound skill in ecclesiastical antiquities.

Jacobus Thomaeus was very celebrated among the refined Peripatetics. Being born at Leipzig, he pursued his studies in that city, and made a surprizing progress in philosophy and eloquence. His knowledge was almost universal; and he particularly threw great lights on the history of philosophy. He had the good fortune to have his sons pursue so worthy an example; and had the honor of being the master of Leibnitz.

Germany, Switzerland, and the United Provinces, produced several other men of extensive erudition, who defended the doctrines of Aristotle with great earnestness, and propagated his opinions in the universities of Geneva, Leyden, and other academies.

A COMPENDIUM of the HISTORY of GREECE.

(Continued from page 200.)

A T H E N S.

Q. WHEN was this city first built?

A. About the year of the world 2448.

Q. Who was its founder?

A. Cecrops, who is by some thought to have been an Egyptian, but it is more probable he was a Phœnician, as he is said to have taught his people the art of navigation, of which the Egyptians had as yet no knowledge. He first ordained sacrifices to Jupiter as the supreme deity; and introduced the institution of marriage among the Grecians. In his time happened the flood of Deucalion in Thessaly, which overflowed the greatest part of Greece.

Q. Who succeeded him?

A. He was succeeded by a race of kings, of whom we have nothing remarkable till Theseus, who reigned about 300 years after him.

Q. Relate some of his principle actions.

A. He slew the tyrant Procrustes, who used to extend the limbs of all that fell into his power upon an iron bed: If they were too long, he lopped them off; and if too short, he stretched them till he dislocated all their joints. He conquered the monstrous bull of Marathon, and bro't him alive to Athens, where he sacrificed him to Jupiter.—He conquered the Amazons, a nation of warlike women, and married Hypolita, one of their principal heroines. But the greatest exploit of his life was his killing the Minotaur, a monster kept in a labyrinth by Minos, king of Crete, which every year devoured seven young men of Athens, and as many virgins: But he cruelly deserted Ariadne the king's daughter, who fell in love with him, and by whose assistance he performed this enterprize. After this he stole from Sparta the famous Helen, as she was dancing in the temple of Diana. He instituted also the Isthmian Games, in honor of Neptune: and he stamped the Athenian coin with an ox, either in memory of his killing the bull of Marathon, or the Minotaur, or perhaps to recommend agriculture to his people, to which the ox was most subservient.

Q. Who succeeded him?

A. After a reign of thirty years, he was succeeded by his son Menesthenes, who was famous at the siege of Troy for his skill in military affairs, and is said to be the first who marshalled an army in the order of rank and file. He died in the twenty-third year of his reign, and was succeeded by Demophoon, the son of Theseus, who was also succeeded by three or four others, of whom nothing remarkable is recorded till Codrus, who was the last king of Athens.

Q. What is remarkable of him?

A. After having reigned about twenty-one years, during which time the Heraclidæ had conquered all Peloponnesus, and were entering into Attica, Codrus was told that the oracle had promised them victory, provided they did not kill the king of the Athenians. Resolving to sacrifice his life to the safety of his country, he took this method to effect it; he disguised himself like a peasant, went into the enemy's camp, picked a quarrel with some of the soldiers, and never ceased fighting till he was slain.

Q. What was the consequence of this gallant action?

A. The next day, when the Athenians sent to demand the body of their king, the Heraclidæ were so terrified, that they broke up their camp without striking a blow. The Athenians conceived such a veneration for their prince on account of this magnanimous action, that, esteeming none worthy to bear the royal title after him, they committed the management of the government to elective magistrates, to whom they gave the title of *Perpetual Archons*: and Medon, the eldest son of Codrus, was the first elected to this new dignity.

Q. How long did this form of government continue?

A. It continued in the family of Medon about 200 years, under twelve Perpetual Archons, who from him were called the Medontidæ. About this time were founded the twelve famous cities of the Ionians in Asia, by colonies led out of Attica by the brothers of Medon.

Q. What were the names of these twelve cities?

A. Ephesus, Miletus, Priene, Colophon, Myus, Teos, Lebedos, Clazomenæ, Erythræ, Phocæa, Ghios, and Samos.

Q. What form of government was next introduced in Athens?

A. They limited the Archonship to ten years, but still continued it in the family of Medon; but in about sixty-five years afterwards, the family of Medon becoming extinct, the

Athenians took this opportunity of rendering their supreme magistrate entirely dependent on the people, by making this office annual.

Q. At what time did this happen?

A. In the first year of the twenty-fourth Olympiad, about 684 years before Christ. Under this form of government the Athenians grew the most powerful and polite people in Greece, and continued it whilst they had any remains of liberty left, or were at all considerable as a nation.

Q. Relate some of the most remarkable things that immediately followed this event.

A. Draco, who was the tenth annual Archon, gave the first body of written laws to the Athenians.— These laws were so very severe, that it used to be said they were written not with ink but blood. The smallest crimes, as well as the greatest, were punished with death; of which being asked the reason, he answered, *Small faults deserve death, and I can find no higher punishment for great ones.*

Q. What was the consequence of this severity?

A. His laws of course came into disuse, and some few years after were reformed and tempered by the wisdom of Solon.

Q. How was it that Solon contrived to recover the island of Salamis, which had been taken from the Athenians by the Megarensians?

A. He composed an hundred verses, fitted to enflame the minds of the people; and feigning himself mad, he ran into the market-place with his night-cap on his head, repeating the verses in a loud and forcible manner. The people flocked around him, and Pisistratus, a relation of Solon, mixing himself with the crowd, by the force of his eloquence heightened the martial rage which Solon's verses had enkindled, insomuch that the sentiments of the Athenians were suddenly changed, and a war was immediately decreed.

Q. But did he not make use of some stratagem in this affair?

A. Yes: He sent over a person whom he could trust, who pretending friendship to the Megarensians, told them, that if they had a mind to seize some of the fairest of the Athenian ladies, they might do it by passing over to Colias, where the women were celebrating the feast of Ceres. Solon being informed, that the Megarensians were coming over on this expedition, dressed up a company of young men in women's habits, with each of them a dagger concealed under their clothes, who when the Megarensians landed and were going to seize them, slew them at once, boarded their ships, and sailing to Salamis, immediately took it.

Q. Did not Pisistratus soon after this make himself master of the commonwealth.

A. Yes: But he did not change the constitutions of the government.

Q. Relate some of his principal actions.

A. Pisistratus had great abilities, many virtues, and was a very popular man; insomuch, that Solon used to say of him, That if it was not for his ambition, he would be the best citizen in Athens. Having gained the love of the people by all the arts he was master of, he resolved to make use of that affection to raise himself to the government. With this view he wounded himself and the mules that drew his chariot; and driving into the market-place, as if pursued by his enemies, shewed his bleeding body to the Athenians, and begged their protection from those, whom his kindness to them had rendered his enemies.— The Athenians testified their concern in the most zealous manner; but Solon, who knew his ambition, and saw through his design, cried out, *Son of Hippocrates, you do not act like Homer's Ulysses well, since you deceive your fellow-citizens, whereas he, when he wounded himself, practised only on the enemies of his country.* But so great was the popular-

ity of Pisistratus, that the words of Solon were either not heard or not heeded:—A general assembly was convened, in which a guard of 400 men was appointed to attend on Pisistratus, and by the help of this guard he seized the government.—Solon opposed him, but in vain; and when he found that he could not excite his countrymen to take up arms in defence of their liberties, he laid down his own, and contented himself with saying, *To the utmost of my power I have strove for my country and my laws.* He soon after withdrew from Athens, and never returned to it any more.

Q. How did Pisistratus behave after he had got the supreme power into his own hands?

A. With the greatest moderation, and instead of subverting any of the laws which Solon had established, he provided for their better execution. Even for Solon himself, though he had opposed him, he preserved the highest veneration, and was so disturbed at his leaving Athens, that he wrote to him in the most pressing terms to persuade his return. He adorned the city of Athens with many fine edifices, particularly the temple of the Pythian Apollo; he also laid the foundation of the famous temple of Jupiter Olympius; was the first who built a library for public use; and to him it is we owe the works of Homer, who first collected them together, and digested them into the order we now see them.

Q. How long did he enjoy his dignity?

A. About thirty years, but during that space he had been two or three times obliged to leave the country by the factions of the people; but still was so beloved by them, that he was always restored. He left behind him two sons, Hippias and Hipparchus; who both succeeded to the government, and jointly shared the supreme authority. But Hipparchus being slain soon after in an insurrection, set on foot by one Aristogiton, Hippias, in revenge of his brother's

death, from a mild and gentle ruler became a most cruel and inhuman tyrant.

Q. What acts of cruelty did he commit?

A. He put Aristogiton to the torture to make him confess who were his confederates in the murder of Hipparchus, who not being able to endure the torments which were inflicted on him, impeached some of Hippias' best friends, who were immediately put to death. Being tortured a second time, he discovered others, who received the same fate. Being urged a third time, he answered, *I know of none now that deserve to suffer death but myself.* Being jealous of his mistress Læna, he put her to the torture to make her discover her gallant: She bore it patiently for a time, but feeling the torments increase, and fearing her constancy might fail her, she bit off her tongue, that she might not have it in her power to betray the man she loved.

Q. What was the consequence of these cruelties?

A. He soon became odious to the people, and in three years after the death of his brother, he was expelled from the government.

Q. How did he behave after his expulsion?

A. He fled to Persia, where by his intrigues with Artaphernes, governor of some of the Persian provinces, he excited and prevailed with Darius the Persian king, to make war with the Athenians, promising that he himself would aid and assist him in it. The Athenians being informed of his proceedings, endeavored to divert the impending evil, by sending ambassadors to Artaphernes, intreating him not to give any heed to the instigations of Hippias. But Artaphernes answered the ambassadors haughtily, That if they would have peace with the king of Persia, they must restore Hippias to the government, and be obedient to him.

Q. How did the Athenians relish this answer?

A. As a brave people ought to do, by preparing for war: And tho' they could not at that time raise above 9000 men, and the army of the Persians consisted of 100,000, they resolved to hazard the event of battle, rather than receive as their ruler, the man whom they hated.

Q. Who commanded this little army?

A. It was chiefly under the command of Miltiades; but there were also in the army Aristides and Themistocles, with some other generals of less note.

Q. Relate some particulars of this battle.

A. The Persians, being informed by Hippias that the plain of Marathon would be the most advantageous place for them to engage in, drew up their numerous force there. The Grecians, with amazing boldness immediately ordered their little army to march thither also; and encamping near the temple of Hercules, they were joined by a thousand Plateans; and a council of war being held, some of the generals were not for hazarding a battle, but Miltiades opposed them in a noble speech, and carried his point. The Persian army was drawn up about a mile distant, who, when they perceived the Grecians marching towards them in order of battle, concluded them mad or desperate, and looked upon their defeat as infallible. But such was the resolution of these brave Greeks—such the courage and conduct of their commanders, that this numerous host was presently defeated and put to flight, with the loss only of 192 men. In this battle, among the great number of Persians which were slain, Hippias also, who had occasioned it, lost his life.

Q. Is not some thing remarkable recorded of Eynegyus in this battle?

A. Justin reports, that having behaved with incredible valor during the engagement, and perceiving the

Persians flying to their ships, in the heat of his courage he pursued them to the shore, and laying hold of a ship that was ready to sail with his right hand, it was cut off; he then laid hold of it with his left, and being deprived of that also, he seized it with his teeth.

Q. Was not this thought an extraordinary victory?

A. The Athenians were so transported with it, that, in the fulness of their joy, they presented all the Plateans with the freedom of their city; they built monuments to those who fell in the battle, and gave Miltiades, Aristides, and Themistocles, all possible marks of gratitude and respect.

Q. But were not all these men afterwards ill used by the Athenians?

A. Miltiades having failed in an undertaking which himself advised, though he was very near losing his life in the attempt, yet he was condemned to pay an exorbitant fine, and committed to prison, where, in a short time, he died. Aristides and Themistocles were both banished; the first died in exile by his own hands, and the last in such poverty, that his children were maintained at the public expence.

Q. Did the Persians sit down quietly with the loss of this battle?

A. No: Xerxes having made prodigious preparations for the total conquest of all Greece, sent messengers to its several republics, to demand earth and water in token of their submission: But to let the Persian see how much they disdained to submit, they ordered the messengers to be seized and put to death.

Q. What was the consequence of this severity?

A. Xerxes, resolving to transport a numerous army into Europe, laid a bridge across the Hellespont, in a place not much more than a mile broad, which being broke down by the waves, in the pride and folly of his heart, he ordered the sea to be lashed for rebelling against its sovereign, and fetters to be cast into it, to secure its future obedience. Then

making two bridges of galleys tied together, he secured them so well, and anchored them so strongly, that in seven days and nights his whole army passed over from Asia to Europe.

Q. What number is said to have been in this army?

A. Herodotus reckons up about two millions of foot, and eighty thousand horse, besides five hundred thousand belonging to the fleet, which consisted of twelve hundred galleys, and three thousand transports and ships of burthen. And Plutarch affirms, that with the women, slaves, eunuchs, and other attendants, there were not less than five millions; inasmuch that they are said to have drank up in their march several little rivers.—This computation perhaps is too large, but at the most moderate reckoning, it is certain there were not less than seven hundred thousand fighting men.

Q. How did this numerous army proceed?

A. They marched to the straits of Thermopylæ, where Leonidas, the Spartan general, with only three hundred men, opposed their passage for two days and two nights; but finding it impossible longer to resist, they resolved to die bravely; so marching in the night into the middle of the Persian army, they fought with the utmost bravery till the last man of them was slain. It is reckoned that these three hundred Spartans slew upwards of twenty thousand Persians. And this defeat is accounted more glorious than any victory the Greeks ever obtained.

(The History of Athens will be concluded in our next.)

A concise HISTORY of ROME.

(Continued from page 201.)

From the Creation of the Tribunes to the appointment of the Decemviri.

DURING the late separation, all tillage had been entirely neglected, and a famine was the con-

sequence the ensuing season. The senate did all that lay in their power to remedy the distress; but the people, pinched with want, and willing to throw the blame on any but themselves, ascribed the whole of their distress to the avarice of the patricians, who, having purchased all the corn, as was alledged, intended to indemnify themselves for the abolition of debts, by selling it out to great advantage. But abundance soon after appeased them for a time. A large fleet of ships laden with corn from Sicily (a great part of which was a present from Gelon, the king of that country, to the Romans, and the rest purchased by the senate with the public money) raised their spirits once more.

But Coriolanus incurred their resentment, by insisting that it should not be distributed till the grievances of the senate were removed. For this the tribunes summoned him to a trial before the people.

When the appointed day was come, all persons were filled with the greatest expectations, and a vast concourse from the adjacent country assembled and filled up the Forum. Coriolanus upon this presented himself before the people, with a degree of intrepidity that merited better fortune. This graceful person, his persuasive eloquence, the cries of those whom he had saved from the enemy, inclined the auditors to relent. But being unable to answer what was alledged against him to the satisfaction of the people, and utterly confounded with a new charge of having embezzled the plunder of Antium, the tribunes immediately took the votes, and Coriolanus was condemned to perpetual exile.

This sentence against their bravest defender struck the whole body of the senate with sorrow, consternation, and regret. Coriolanus alone, in the midst of the tumult, seemed an unconcerned spectator. He returned home, followed by the lamentations of hundreds of the most respectable senators and citizens of

Rome, to take a lasting leave of his wife, his children, and his mother Veturia. Thus recommending his little children to their care, and all to the care of heaven, he left the city, without followers or fortune, to take refuge with Tullus Attius, a man of great power among the Volscians, who took him under his protection, and espoused his quarrel.

The first thing to be done, was to induce the Volsci to break the league which had been made with Rome; and for this purpose Tullus sent many of his citizens thither, in order to see some games at that time celebrating; but in the mean time gave the senate private information that the strangers had dangerous intentions of burning the city. This had the desired effect; the senate issued an order, that all strangers, whoever they were, should depart from Rome before sun-set. This order Tullus represented to his countrymen, as an infraction of the treaty, and procured an embassy to Rome, complaining of the breach, and redemanding all the territories belonging to the Volscians, of which they had been violently dispossessed, declaring war in case of a refusal: but this message was treated by the senate with contempt.

War being thus declared on both sides, Coriolanus and Tullus were made generals of the Volscians, and accordingly invaded the Roman territories, ravaging and laying waste all such lands as belonged to the Plebeians, but letting those of the senators remain untouched. In the mean time, the levies went on but slowly at Rome. The two consuls, who were re-elected by the people, seemed but little skilled in war, and even feared to encounter a general, whom they knew to be their superior in the field. The allies also shewed their fears, and slowly brought in their succours; so that Coriolanus continued to take their towns one after the other. Fortune followed him in every expedition; and he was now so famous for his victo-

ries, that the Volsci left their towns defenceless to follow him into the field. The very soldiers of his colleague's army came over to him, and would acknowledge no other general. Thus finding himself unopposed in the field, and at the head of a numerous army, he at length invested the city of Rome itself, fully resolved to besiege it. It was then that the senate and the people unanimously agreed to send deputies to him with proposals of restoration, in case he should draw off his army. Coriolanus received their proposals at the head of his principal officers, and with the sternness of a general that was to give law, refused their offers.

Another embassy was now sent forth, conjuring him not to exact from his native city ought but what became Romans to grant. Coriolanus, however, naturally inflexible and severe, still persisted in his former demands, and granted them but three days, in which to finish their deliberations. In this exigence, all that was left was another deputation still more solemn than either of the former, composed of the pontiffs, the priests, and the augurs. These, clothed in their habits of ceremony, and with a grave and mournful deportment, issued from the city, and entered the camp of the conqueror; but all in vain, they found him severe and inflexible as before.

When the people saw them return ineffectually, they began to give up the commonwealth as lost. Their temples were filled with old men, with women and children, who, prostrate at their altars, put up their ardent prayers for the preservation of their country. Nothing was to be heard but anguish and lamentation; nothing to be seen but scenes of affright and distress. At length it was suggested to them, that what could not be effected by the intercession of the senate, or the adjuration of the priests, might be brought about by the tears of his wife, or the commands of his mother. This deputation seemed to be relished by

all; and even the senate itself gave it the sanction of their authority. Veturia, the mother of Coriolanus, at first made some hesitation to undertake so pious a work, knowing the inflexible temper of her son, and fearing only to shew his disobedience in a new point of light, by rejecting the commands of a parent; however, she at last undertook the embassy, and set forward from the city, accompanied by many of the principal matrons of Rome, with Volumnia his wife, and his two children. Coriolanus, who at a distance discovered this mournful train of females, was resolved to give them a denial, and called his officers round him to be witnesses of his resolution: but, when told that his mother and his wife were among the number, he instantly came down from his tribunal to meet and embrace them. At first, the women's tears and embraces took away the power of words; and the rough soldier himself, hard as he was, could not refrain from sharing in their distress. Coriolanus now seemed much agitated by contending passions; while his mother, who saw him moved, seconded her words by the most persuasive eloquence, her tears: his wife and children hung round him, entreating for protection and pity; while the fair train, her companions, added their lamentations, and deplored their own and their country's distress. Coriolanus for a moment was silent, feeling the strong conflict between honor and inclination; at length, as if roused from his dream, he flew to take up his mother, who had fallen at his feet, crying out, "O my mother thou hast saved Rome, but lost thy son." He accordingly gave orders to draw off the army, pretending to the officers that the city was too strong to be taken. Tullus, who had long envied his glory, was not remiss in aggravating the lenity of his conduct to his countrymen. Upon their return, Coriolanus was slain in an insurrection of the people, and afterwards honorably bu-

ried, with late and ineffectual repentance.

Great and many were the public rejoicings, at Rome upon the retreat of the Volscian army; but they were clouded soon after by the intrigues of Spurius Cassius, who wanting to make himself despotic by means of the people, was found guilty of a number of crimes, all tending towards altering the constitution, and was thrown headlong from the Tarpeian rock, by those very people whose interests he had endeavored to extend.

The year following, the two consuls of the former year, Manlius and Fabius, were cited by the tribunes to appear before the people. The Agrarian law, which had been proposed some time before, for equally dividing the lands of the commonwealth among the people, was the object invariably pursued, and they were accused of having made unjustifiable delays in putting it off.

It seems, the Agrarian law was a grant the senate could not think of giving up to the people. The consuls therefore made many delays and excuses, till at length they were once more obliged to have recourse to a dictator, and they fixed upon Quintus Cincinnatus, a man who had for some time given up all views of ambition, and retired to his little farm, where the deputies of the senate found him holding the plough, and dressed in the mean attire of a laboring husbandman. He appeared but little elevated with the addresses of ceremony, and the pompous habits they brought him; and, upon declaring to him the senate's pleasure, he testified a concern that his aid should be wanted; he naturally preferred the charms of a country retirement to the fatiguing splendors of office, and only said to his wife, as they were leading him away, "I fear, my Atillia, that for this year our little fields must remain unown." Thus taking a tender leave, he departed for the city, where both parties were strongly inflamed against each other.

However, he was resolved to side with neither ; but by a strict attention to the interests of his country, instead of gaining the confidence of faction, to seize the esteem of all. Thus, by threats and well timed submission, he prevailed upon the tribunes to put off their law for a time, and carried himself so as to be a terror to the multitude, whenever they refused to enlist ; and their greatest encourager whenever their submission deserved it. Thus having restored that tranquillity to the people which he so much loved himself, he again gave up the splendors of ambition, to enjoy it with a greater relish in his little farm,

Cincinnatus was not long retired from his office, when a fresh exigence of the state once more required his assistance ; the *Æqui* and *Volscei*, who, though still defeated, still were for renewing the war, made new inroads into the territories of Rome. Minutius, one of the consuls who succeeded Cincinnatus, was sent to oppose them ; but being naturally timid, and rather more afraid of being conquered than desirous of victory, his army was driven into a defile between two mountains, from which, except through the enemy, there was no egress. This, however, the *Æqui* had the precaution to fortify, by which the Roman army was so hemmed in on every side, that nothing remained but submission to the enemy, famine, or immediate death. Some knights who found means of getting away privately through the enemy's camp were the first that brought the account of this disaster to Rome. Nothing could exceed the consternation of all ranks of people when informed of it ; the senate at first tho't of the other consul ; but not having sufficient experience of his abilities, they unanimously turned their eyes upon Cincinnatus, and resolved to make him dictator. Cincinnatus, the only person on whom Rome could now place her whole dependence, was found, as before, by the messengers of the senate laboring

in his little field with chearful industry. He was at first astonished at the ensigns of unbounded power, with which the deputies came to invest him ; but still more at the approach of the principal of the senate, who came out to meet him. A dignity so unlooked for, however, had no effect upon the simplicity or the integrity of his manners : and being now possessed of absolute power, and called upon to nominate his master of the horse, he chose a poor man named Tarquinius, one who like himself despised riches when they led to dishonor. Thus the saving a great nation was devolved upon an husbandman taken from the plough, and an obscure centinel found among the dregs of the army. Upon entering the city, the dictator put on a serene look, and entreated all those who were able to bear arms to repair before sunset to the Campus Martius (the place where the levies were made) with necessary arms, and provisions for five days. He put himself at the head of these, and marching all night with great expedition, he arrived before day within sight of the enemy. Upon his approach, he ordered his foldiers to raise a loud shout, to apprise the consul's army of the relief that was at hand. The *Æqui* were not a little amazed when they saw themselves between two enemies, but still more when they perceived Cincinnatus making the strongest entrenchments beyond them to prevent their escape, and enclosing them as they had enclosed the consul. To prevent this, a furious combat ensued ; but the *Æqui* being attacked on both sides, and unable to resist or fly, begged a cessation of arms. They offered the dictator his own terms : he gave them their lives ; but obliged them, in token of servitude, to pass under the yoke, which was two spears set upright, and another across, in the form of a gallows, beneath which the vanquished were to march. Their captains and generals he made prisoners of war, being reserved to

adorn his triumph. As for the plunder of the enemy's camp, that he gave entirely up to his own soldiers, without reserving any part for himself, or permitting those of the delivered army to have a share. Thus having rescued a Roman army from inevitable destruction, having defeated a powerful enemy, having taken and fortified their city, and, still more, having refused any part of the spoil, he resigned his dictatorship after having enjoyed it but fourteen days. The senate would have enriched him, but he declined their proffers, chusing to retire once more to his farm and his cottage, content with temperance and fame.

But this repose from foreign invasion did not lessen the tumults of the city within. The clamours for the Agrarian law still continued, and still more fiercely, when Siccius Dentatus, a Plebeian, advanced in years, but of an admirable person and military deportment, came forward to enumerate his hardships and his merits. This old soldier made no scruple of extolling the various achievements of his youth; but indeed his merits supported ostentation. He had served his country in the wars forty years; he had been an officer thirty, first a centurion, and then a tribune; he had fought one hundred and twenty battles; in which by the force of his single arm, he had saved a multitude of lives; he had gained fourteen civic, three mural, and eight golden crowns, besides eighty three-chains, sixty bracelets, eighteen gilt spears, and twenty-three horse trappings, whereof nine were for killing the enemy in single combat: moreover, he had received forty-five wounds, all before, and none behind. These were his honors; yet notwithstanding all this, he had never received any share of those lands which were won from the enemy, but continued to draw on a life of poverty and contempt, while others were possessed of those very territories which his valour had won, without any merit to deserve them, or ever having con-

tributed to the conquest. A case of so much hardship had a strong effect upon the multitude: they unanimously demanded that the law might be passed, and that such merit should not go unrewarded. It was in vain that some of the senators rose up to speak against it; their voices were drowned by the cries of the people. When reason therefore could no longer be heard, passion, as usual, succeeded; and the young patricians running furiously into the throng, broke the balloting urns, and dispersed the multitude that offered to oppose them. For this they were some time after fined by the tribunes, but their resolution, nevertheless, for the present put off the Agrarian law.

EXTRACTS from OBSERVATIONS
in a late JOURNEY from LONDON
to PARIS, by an English Clergyman.

(Continued from page 204.)

MANNERS of the FRENCH.

I MET with so much civility, on several occasions, from the French, that if it were in my power to describe them under any disadvantage, it would be ungrateful to make use of the opportunity: and besides, all people upon the face of the earth, have a common claim upon us to be made the best of.—My continuance among them was likewise so short, that, if I should presume to pass any very critical sentence, it might be retorted upon me with some justice, '*This man came to sojourn, and he will needs be a judge.*' Therefore, omitting that judgment, which I am not qualified to give, I shall mention, only in the way of facts, some few things respecting their manners and their religion.

Every stranger, who converses with the French people, especially those of the upper class, will discover great vivacity of temper, under all the regulations of good breeding and civility. A French gentleman makes a point of it not to talk loud.

ly and hastily upon any occasion; because the loudness of the voice is offensive to the hearer, and adds nothing to the sense or meaning of the speaker. The overbearing earnestness, with which some people are indecently moved in company, is reckoned exceedingly ungentle, the certain mark of a vulgar mind; the best breeding, on all occasions, consisting in a certain serenity and equality of carriage, which is supposed to distinguish persons of the highest rank, who are set above the storms and tempests, which little minds are exposed to, in a lower region. If any thing is wrong, a Frenchman avoids the harshness of positive censure, and only says, *it is not right*: if a lady looks cross, and behaves ill, he says of her, *elle n'a pas l'air fort agréable*, her carriage is not very pleasant. The French have such a command of themselves, that they can be deep in business, and throw it all off when occasion requires, to assume gaiety and mirth in the place of it. Instead of being out of humor with themselves, and their situation, and the world, they think themselves the happiest people upon earth; and, when the business of the day is over, they meet, either by the light of the sun or the light of the moon, to enjoy themselves, in large parties, with music and dancing, and other social recreations. The Frenchman sings in every state of life, either to signify his mirth, or dissipate his sorrow. A French barber, who was waiting upon an English gentleman, communicated to him a secret which he had, for driving away the cares of the world when they invaded him. His method was, to tickle himself under the ribs till he laughed, and to cheer up himself in the operation with the words, *ris donc coquin*, 'laugh, you rogue.' This national cheerfulness of temper may arise, in some degree, from the lightness of their diet, which does not oppress the mind with gross and melancholy fumes: and there is probably something in the

air and climate which contributes to give them a lighter heart than is found in their neighbours of England; because there is a sensible difference of disposition, even in the different parts of France itself. A learned gentleman, who has the government of one of the colleges at Paris, assured me, he had found, after long experience, more wild-fire in the lads who come from the south of France, more of what he called the *high fever of youth*, than of those who are born in the northern provinces. With all the vivacity and good humor of the French, there is found great quickness of resentment, and a false estimation of the point of honor, which is valued exceedingly beyond its worth, as a ruling principle in the gentry, and especially in the military. The lower order of the people trust more to the sword than to the fist, and even their barbers, and others of the same quality, understand fencing very well: whence it comes to pass, that an Englishman, who is under size, is often found an over match for an able bodied Frenchman, when the sword is out of the question.

BIOGRAPHY.

MEMOIRS of HIS EXCELLENCY,
JONATHAN BELCHER, ESQ;
formerly GOVERNOR of NEW-JERSEY; from a Sermon delivered at his funeral by the REVEREND AARON BURR, then President of the College at Princeton.

OUR late excellent Governor (said Mr. Burr) was descended from one of the most honorable families in this country. His father was the famous Andrew Belcher, Esq; one of his majesty's council in the province of Massachusetts-Bay, justly esteemed an ornament and blessing to his country. He took peculiar care about the education of so promising a son, upon whom the hopes of his family were

fixed. He was early instructed in the learned languages, and liberal arts and sciences, in which he made good proficiency. While at college, by his open, free and pleasant conversation, joined with a manly and generous conduct, he rendered himself agreeable to all his acquaintance. After receiving the honors of the college, and all the advantages of education, which his native land afforded, he travelled abroad to furnish himself with useful observations on the various characters, customs and manners of the world. Which method of acquiring knowledge, hath its peculiar advantages, and peculiar temptations; he wisely improved the former, while he cautiously avoided the latter. He remarkably distinguished himself from too many of the young gentry of the present age; (who return from their travels, replenished with the corrupt principles, and proficient in the scandalous vices, and debauched practices, of the places they have visited) as he preserved his morals unsullied, and kept himself free from those pollutions which so much abound in the gay world, whereby unexperienced youth are often betrayed into ruin; and even maintained a sacred regard to that holy religion which he made an early profession of.

These excellent endowments of the mind, were set off, by a peculiar beauty and gracefulness of person, in which he was excelled by no man in his days; though this was in a great measure lost, when he came amongst us. There was a certain dignity in his mien, and deportment, which commanded respect. This, joined with the frank, open and generous manner in which he treated his friends, his polite and easy behaviour towards strangers, rendered him the delight of the one, and the admiration of the other. The scholar, the accomplished gentleman, and the true Christian were seldom ever more happily and thoroughly united, than in him; which

could not fail of procuring esteem at home and abroad. He was received and treated in the most obliging respectful manner, by the Princess Sophia, on whom the hopes of the British nation were then fixed, for the preservation of the Protestant succession. At his departure he was presented with a golden medal, as a token of her peculiar regard. There he first became acquainted with her worthy son, the late excellent King George I. which laid the foundation he afterwards had in his royal favor.

After his return from his travels, he lived for some time at Boston, in the character of a merchant, with great reputation; was chosen one of his majesty's council; and tho't by the general assembly there, the fittest person to represent the province in their difficulties at the British court. Soon after his majesty King George II. was pleased to appoint him to the governments of Massachusetts-Bay, and New-Hampshire; over which he presided, with much honor and great acceptance, for many years. While he maintained a religious regard to his oath, and the instructions of his royal master, on the one hand; he shewed a tender regard to the liberties of the people on the other. His noble generous soul, disdained the sordid avaricious methods of enriching themselves and families, which governors have too often taken at the expence of their master's honor, and the true interest of the people. His unshaken integrity and uprightness, in all his conduct, his zeal for justice, and care to have it equally distributed, have rendered him the admiration of the present, as they will of future generations. The prospect of worldly interest, earnest solicitations of friends, or fear of loss, seem to have had no influence to move him from what appeared to be his duty. Many opportunities of enriching his family, which the world would have called just, he religiously refused; least

receiving favors, though not under a notion of bribes, even in a way in which it was usual for governors of provinces to receive them, might possibly influence him in any part of his public conduct. No man was ever more thoroughly proof against all kinds of corruption and bribery. His steadily opposing a corrupt designing party, (though tempted by prospects of gain to himself and family) who were raising their fortunes on the ruins of the province, by bringing in large sums of paper currency, laid the foundation of those false and ill natured representations, which were made against him at the British court, and caused his removal from those governments: so that it is hard to say, whether his advancement to, or his removal from them, was the greater honor. Providence designed Governor Belcher for more extensive usefulness in another province; for as soon as he had it in his power to represent his case to the ministry at home he was justified in every part of his conduct, and promised the first vacant government in the King's gift; which, happy for us, proved to be this.

When he first arrived, he found the province thrown into the utmost confusion, by tumults, and riotous disorders, which had for some time prevailed; these he labored with his whole power to prevent, and suppress. The above confusions, joined to the unhappy controversy between the two branches of the legislature, rendered the first part of his administration peculiarly difficult. But by his steady, wise and prudent measures, these difficulties have been happily removed.

Though we have not been favored with the prime and flower of Gov. Belcher's days, when he could have gone through the fatigue and burthen of his station, with more sprightliness and activity; yet we have had the advantage of the experience, and observation of his riper years; when the virtues which adorned his life shone, though not

with a sparkling, yet with a steady and attracting light. It has been surprising to many of his acquaintance, that he could apply himself to the duties of his high post, with so much assiduity and diligence, and go through business with so much dispatch, under the many growing infirmities of his advanced age; as also that he has conducted the affairs of government so well, since the public calamities of the land have rendered them so peculiarly difficult and perplexing.

The interest of the province has always lain near his Excellency's heart, which he steadfastly pursued, with unwearied pains, and disinterested views. His ears were always open to real grievances. The cause of the poor, the widow, and the fatherless, as well as of the rich and great, was by him favorably heard, and the wrongs of all readily and impartially redressed; and I doubt not, the blessing of many ready to perish, have come upon him. He endeavored to distinguish and promote men of merit and worth, without partiality; and indeed, was a minister of God, for good unto his people. *A terror to evil doers, and a praise to those that did well.*

Nor should I pass over in silence, what will distinguish Governor Belcher's administration, not only in the present, but I trust, in all succeeding ages. I mean his being the founder and promoter, the chief patron and benefactor of the college of New-Jersey; an institution, calculated to promote the important interests of religion, liberty and learning. He lived to see his generous designs of doing good in this respect, have something of their desired effect. But how far the college is like to answer the ends of its first institution, and what are the advantages derived from it, both to church and commonwealth, I would chuse should be said by others, and had rather leave for time to declare.

And if we should now view him in the religious, as we have in the civil life, he will shine with more

distinguished brightness. True religion is the more amiable and excellent in persons of high station, not only because it is so rare, but because their examples have a commanding influence, and the world around them are engaged to follow their steps. When the graces of the Christian life, are connected with the lustre of earthly dignity and power, they constitute a most lovely character, and such persons become ornaments and blessings to the age in which they live.

This was eminently the case with our worthy departed friend; his distinguishing and unaffected piety, spread a glory over all his other endowments, and rendered him a peculiar blessing to the world. It was evident, his religion was not a mere nominal, formal thing, which he received from tradition, or professed in bare conformity to the country where he lived; but real and genuine, such as commanded his heart, and governed his life. He had such clear views of the glorious majesty, and holiness of God; the strictness and purity of the divine law; his own vileness and unworthiness; as made him disclaim all dependence on his own righteousness, and lay the whole stress of his salvation on the merits and righteousness of the Lord Jesus Christ, who appeared in his eyes an all-sufficient, suitable, and glorious saviour, to whom he continually repaired, as the only refuge set before him. He would express in the humblest strain, the sense he had of his own meanness, and the high, exalted thoughts he had of the rich, free, and glorious grace offered in the gospel to sinners. His faith worked by love, and produced the genuine fruits of universal obedience; discovered itself in a life of piety and devotion toward God; justice, truth and kindness toward men; meekness, humility and chastity in himself. He greatly prized, and diligently searched the sacred oracles, felt the truth, saw the excellency and importance of what God had revealed therein.

These he made the man of his counsel, the only unerring rule of doctrine and worship. By his sacred regard to the Lord's day, his steady and conscientious attendance on all the public ordinances of his house; he has left a noble example, worthy the imitation of all rulers in a Christian land. He resolved with that pious governor Nehemiah, that he would not forsake the house of God, so long as he lived; and with the psalmist, desired one thing of the Lord, which he continued to request, that he might dwell in the house of God all his days. This practice he continued, even when his great weakness of body, and growing infirmities, would have been thought by every body, a sufficient excuse for his absence.

He was truly exemplary in his family, reading the scriptures, and praying with them as long as his health and strength would possibly admit. And how conscientiously he has maintained devout intercourse with heaven, in his secret retirements; how carefully he has daily redeemed time from the hurries of business and company, for the important concerns of another world; and how devoutly he has spent such seasons, will appear, when his heavenly father, who saw him in secret, will reward him openly. In a word, *whatsoever things were true, whatsoever things were honest, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely, whatsoever things were of good report; if there was any virtue, and if there was any praise, he thought on these things.*

Though he was very far from having any thing affected or ostentatious in his religion, yet he was not ashamed to profess and practise it, in the open view of a corrupt and degenerate age, when religion has been treated with great contempt, and a person who had any real regard to it, would hazard his

* Phil. vi. 2.

reputation; but he resolutely maintained a sacred regard to our holy religion, in the midst of all the insults and scoffs from infidelity on the one hand, and the allurements of the fashionable vices of the times, on the other. He was not ashamed of the gospel of Christ, which he knew to be the power of God for the salvation of immortal souls.—The welfare of Zion lay near his heart, and he longed for the prosperity of Jerusalem. It gave him sensible joy whenever he heard the interest of the Redeemer's kingdom was advanced.

In his declining days, he seemed to ripen fast for the heavenly state; had his conversation much in heaven, and would frequently speak of the things of another world, as things that were quite familiar to him; his letters to his Christian friends breathed the same excellent and pious spirit.

His approaching dissolution he kept daily in view, lived in a continual expectation of it, and would often express his desires, that it might be hastened. It hath pleased his blessed master, (after a tedious illness) to dismiss him from his employments, labors and trials here, and call him to that rest which remains for the people of God; for we doubt not, at the end of the days, he will stand before his judge with exceeding joy, and be received with a, *Come you blessed of my father, inherit the kingdom prepared for you from the foundation of the world.*—Matth. xxv. 34.

CHARACTER of HIS EXCELLENCY, WILLIAM LIVINGSTON, Esquire, L. L. D. late Governor of the State of New-Jersey; extracted from the Sermon delivered in the Presbyterian Church, at Elizabeth-Town, July 27, 1790, at the Interment of his Remains, by the Rev. Alexander Macwhorter, D. D. Minister of the first Presbyterian Church in Newark, in said State.

LET us now (says the Doctor) more particularly attend to the

voice of that awful Providence, which hath assembled us to-day upon this mournful occasion.

The years of a great man are come to an end, and he is gone the way whence he shall not return. A great man hath fallen in our Israel—Governor Livingston is no more! The Father, Protector, and Friend of our State is gone forever!—How deep the wound!—How irretrievable the stroke!—May not every citizen of New-Jersey drop the sympathetic tear, and adopt the language of lamentation and say, "My father, my father, the chariots of Israel and the horsemen thereof!"

It is, no doubt, expected, that I should give some lines of the character of this great personage, whose funeral obsequies we this day perform. How shall my feeble pencil attempt the mighty portrait!—With what pleasure would I have chosen a more humble situation, and mingled with the promiscuous throng of mourners, but the request of the dear, the mourning and honorable family amounted to the strongest obligation to an unhesitating compliance.

His Excellency Governor Livingston was descended from an eminent family in the State of New-York:—A family distinguished for their numbers—their opulence—their mental abilities and Christian virtues:—A family remarkable for their attachment to liberty, and their opposition to arbitrary power, both civil and ecclesiastical.

Our Governor was by nature blessed with a genius and talents far superior to the common level. His mind was great and comprehensive—his imagination brilliant—refined, and elegant; and his memory strong and retentive.—Those natural endowments were early polished by the best education our infant country could afford. And all these advantages were afterwards improved by a long and close application to reading and study, which rendered him eminent in his profession; and his fame as a writer, both in prose and poetry, was great, not only in

America, but also in Europe.—He was remarkable from his youth for plainness and simplicity in his dress and manners. The splendor of equipage, pomp, and show, as he never assumed it himself, so neither did he much admire it in others. He was an excellent classical scholar—intimately acquainted with the most celebrated writers of the last and present age—had well digested the *Belles Lettres*—was a great admirer of the fine arts; and sacrificed much to the muses. His writings are fraught with the evidences of a strong mind—an accurate judgment—a refined taste, and extensive knowledge. His learned accomplishments—striking sentiments, together with his classical elegance of style, entitle him to rank among the first of our modern writers.—He carried not only an elegant, but, at seasons, a severe pen. In that species of writing styled *satire*, none have equalled him in this country, and few have surpassed him in any other.

He early embarked in the cause of civil and religious liberty; and his pen was diligently and zealously employed in its defence. When Great Britain infringed our rights by the *stamp act*, the *revenue act*, and afterwards exerted herself to accomplish her purpose by the sword, he became a warm advocate for the American side of the question. The keenness and severity of his political writings exceedingly exasperated the enemy, and soon distinguished him as an object of their peculiar hatred and revenge. They were no less important in supporting, encouraging, and comforting the *Americans*, exciting that spirit of enthusiasm for liberty, which caused them to rush to the high places of the field for its defence. It is probable his pen contributed not a little to the inspiring of the militia of New-Jersey, with that readiness to turn out upon alarms, and that firmness, perseverance and bravery for which they were so remarkable during the war.

His great abilities—his uniform and zealous attachment to the liber-

ties of America, induced our Legislature, early in the revolution, to elect him to the first seat of honor in this government. His integrity—his republican virtue—his diligence—faithfulness, and punctuality in the discharge of the duties of his exalted station, secured to him the dignity of being annually chosen the first magistrate of the State for a long series of years—and, no doubt, had his life been spared, the wisdom of our legislature would have continued this preference for many years to come.

He was often appointed by the people to represent them in *conventions* and *congresses*. He was a delegate in the *General Convention* which framed our constitution: and at all times he did honor to his appointment by performing his part with judgment, activity, and ability.

Our Governor was a person of inflexible uprightness, and the strictest honesty—an eminent example of virtue in his life and conversation, as well as fixed and unshaken in his Christian principles.—His religion partook not in the least of any deistic complexion, which is too prevalent among the great in our day.—After the fullest investigation of the subject, he rested in the certain conviction of the divinity of Christianity. He obeyed its precepts and experienced its power. His declaration to me, in one of my visits to him in his last illness, was, “The free and glorious mercies of God revealed in the gospel plan of salvation by the meritorious atonement of Christ are all my salvation and all my hope. Upon the virtue of Christ’s satisfaction I rest my soul. On this foundation I resign myself to God—am reconciled to death, and hope for a glorious resurrection.” These were nearly, if not exactly, his own words, spoken with a feeling sensibility of heart. His religion was equally free from enthusiasm and superstition on the one hand, and from bigotry on the other. Creeds and standards of orthodoxy, the inventions of fallible men, as frequently employed, were

not held by him in the highest estimation. He deemed it proper for every party of Christians to publish the sense in which they understood the scriptures for the instruction of their adherents and posterity, and for the information, of each other, that they might know wherein they agreed and wherein they differed. But human systems being often improved for the destruction of charity and the promotion of bigotry and a party spirit, the adopting or subscribing of them, as enjoined by many churches, did not meet the approbation of his mind. The imaginary *divine right* of the forms of ecclesiastical government of modes, rites and ceremonies, which have divided and marred the Christian church, he sincerely despised. The growing liberality of mind, and the encreasing charity he perceived among the American Christians and churches of various denominations, he used often to speak of with pleasure.

The assertion of Saint Peter was a favorite maxim with him, which manifested the nature of his religion and morals, and the extensiveness of his charity. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

Not to enlarge upon the character of this great man, whom we this day lament, let it suffice briefly to say; that his genius was extensive and various—his accomplishments distinguished and shining—his religion without superstition and bigotry, and his political principles purely republican.—Honesty and uprightness shone in him with peculiar lustre.—The state beheld in him an eminent example of industry and economy. He was just without rigor—merciful without partiality—and great without pride. He filled the first seat of government with an assemblage of illustrious virtues.

In his last sickness, and especially when he drew near to death, behold the Man—the Philosopher, and the

Christian, sustaining his affliction and pains without a complaint or murmur from his lips. At last, after a tedious illness of many weeks, calmly resigned his soul to God, and passed away into the arms of death without an expiring groan.

He was a glory to the State—a credit to the republic of letters—an honor to this town, and one of the brightest ornaments of this church. How great the loss, which his family and friends sustain!—How great the loss to literature and science!—How great the loss to this State!—O New-Jersey, the wound which you have now received, I doubt, will not be healed by an easy application.—It is no common loss that we this day mourn; therefore no common sorrow can be adequate to the gloomy—the dark and awful occasion. It is not a single family that this day mourns—it is not a single society, town or county, but our whole land feels the stroke, and our bereaved State is most sensibly affected. The Head—the Guide—the Director—and he who held the helm of our government, is no more!

MISCELLANEOUS.

The INVENTION of the TELESCOPE, and its USE.

(From an English Publication.)

THE invention of the Telescope was owing to chance.—The children of a spectacle-maker at Middleburgh, in the island of Zealand, playing in their father's shop, made him, as we are told, observe, that when they held between their fingers two spectacle glasses at some distance, one before the other, they saw the weather-cock of the steeple much larger than usual, and as if it was very near them, but reversed. The father, surprised at the particularity, thought of fixing two glasses upon a board set upright in two brass circles, which he could move backward and forward, so as to fix them at what distance he thought fit

Many virtuosi ran to this spectacle-maker; but the invention was long unimproved, or useless.

Two workmen of the same town, Zachariah Jansen, and James Metius, vied with each other in making use of this discovery, and by giving it a new form, assumed to themselves all the credit of it. One of them, intent upon the effects of light, placed the two glasses in a tube blacked on the inside, by which he diverted and absorbed an infinity of rays, which, in reflecting from all sorts of objects, on the sides of the tube, and not reaching to a point of union, but to one side, confounded and destroyed the principal image. The other, taking advantage of his industry, placed the same glasses in tubes which slid one in the other, as well to vary the points of sight in lengthening the instrument, as the observer should see occasion, as to make it portable and convenient by the diminution of the length, when there should be occasion to carry or make use of it. Several others have contributed to the perfecting of this instrument; but the invention of it is owing to the Hollanders, and on its first appearance, was therefore called the Dutch spectacles.

The fame of this was soon spread, and we are told that Galileo, astronomer to the Great Duke of Tuscany, having only heard it mentioned, without seeing a model, by the simple idea he had conceived of it, made great glasses, and fixed them in the long pipes of an organ, with which he perceived the spots round the sun. He saw this planet move on its axis in near 16 days. He discovered the four moons of Jupiter, and named them the Stars of Medicis. He had a glimpse of the two sides of Saturn, which have since been discovered to be a great luminous ring encircling the planet. In a word, he saw a new heaven, a sun quite different from that which had hitherto been seen: He immediately published his *Nuncius Siderius*; or, *News of the starry Regions*, to which his telescope had given him access.

The news of this was immediately spread throughout all places.—The senators of Venice, who were most distinguishable for their erudition and public spirit, invited Galileo thither, to make a proof in their presence of his new instrument. He complied with their desires, and in a clear calm night he shewed them, with his telescope, those novelties which fame had begun to publish, but which the learned would not admit, as they overturned all their ideas. This night proved fatal for the system of the schools; and the entire conformity which Galileo made these Venician lords observe between those new observations, and the system of Copernicus, began to bring that system into credit.

The objection which had before given the greatest perplexity to Copernicus, was the difference of the magnitude and phases under which the planets ought to appear, in approaching to, or receding from the earth. Copernicus acknowledged, that this objection was solid; and prophesied that these differences would one day be discovered. Galileo fulfilled that prophecy: Thus the objection has become a proof, and the endeavors to ruin that hypothesis by that objection, served only to give it a greater approbation.

The second objection made to Copernicus, and afterwards to Galileo, was, that if the earth runs through an orbit of several millions of leagues, its axis, always parallel to itself, ought always to answer to a particular star, when the earth is in Libra, and to another, six months afterwards, when the earth is in Aries, which must be distant from the former star, as many millions of leagues as are in the diameter of the orbit; and yet we see the axis of the earth always turned, as well at one time as another, towards a point of the heaven, distant two degrees and some minutes from the Polar Star.

This objection gave Copernicus no trouble, because it is easy to per-

ceive, that the distance of the stars from the earth is immensely great; that 20 or 30 millions of leagues seem not perceivable at that distance; and that two points of the heavens towards which the axis of the earth revolves in the two equinoxes, though they are really as distant one from the other, as the two extremities of the terrestrial orbit, appear to us as a point only. Thus two objects at 40 or 50 feet distance one from the other, appear to us but as one, when we are a league or two off.

Galileo, who was as little perplexed with this objection, as was his master, ventured to prophesy upon it, and did it with the same success as Copernicus had foretold the future solution of the first difficulty.

'I do not despair (says the Florentine astronomer) but that one day or other, some marks will be discovered in the fixed stars, by means of which it will be known, in what consists the annual revolution; so that the stars, as well as the planets, and even the sun itself, may be summoned into court, to give evidence of the nature of our motion in favor of the earth.'

Flamsteed, Cassini, and Hook, the greatest men that we can quote, in point of astronomical observations, have, for several years together, taken the pains to observe one while, one of the stars which pass through our zenith, at another while the polar star: They have discovered, that as well the vertical as the polar, in its greatest elevation, seem indeed under the same degree of its circle, whether the earth is in Cancer or Capricorn; but both the one and the other vary their situations several seconds.

The stars have a steadfast situation with regard to one another. If then, when they repass in the meridian, they make with my zenith, or with the axis of the earth, an angle different from that which I have before observed, it is because I have changed my situation with the earth, which is passed from one end of its orbit to

the other. Suppose that from the terras of the observatory at Greenwich, we see the dome of St. Paul's through the two apertures of the sights of an instrument; and that at some paces distant, we fix the instrument in a like, or rather parallel situation with the former; we shall not then see the dome through these sights, we must give them a small impulse to bring them back exactly over against the object. We know the dome has not changed its place; but its removal under another point of view, or under another point of the circle, proves the observer's changing his place. Who would not be apt to conclude from hence, that the motion of the earth makes a part of experimental knowledge, and that it is a matter of fact?

A MASONIC SERMON.

By the REVEREND MR. OGDEN.

(Continued from page 218.)

FIRST, of religious knowledge; some degree of which appears absolutely necessary to constitute a righteous character? as it is impossible we should discharge our duty, unless we are acquainted with it; as all rational faith also, is founded on knowledge, and as mankind may 'perish,' through a deficiency in this article. *Hof. iv. 6.*

However some persons may be distinguished for the acquisition of spiritual wisdom; when it is considered the blessings of the gospel are offered to the whole world of mankind, we must conclude that to obtain a knowledge of its fundamental doctrines, doth not require either uncommon penetration of judgment, or intense application of mind; but that these doctrines may be apprehended with ease, by the most inferior capacity; or are written in such legible characters, that 'he who runs may read,' and understand them.

Without paying attention to those particular and favorite tenets adopted by various denominations of Christians; and* by them so often

contended for in a most unchristian manner, to the reproach of Christianity and injury of virtue; I will mention some articles of religion which, it is imagined, are clearly revealed in sacred writ, and will not, it is conceived, be deemed unimportant.

The first principle of religious knowledge requisite we should be acquainted with, is, that there exists some Being superior to ourselves; who gave existence to creation; who inhabiteth eternity; whose knowledge is infinite; whose presence filleth all space; whose power preserves and sustains all nature, and who possesseth all possible perfection.

By the works of creation, we are most rationally convinced of the being of a God; his 'power,' as Saint Paul observes, 'being clearly seen and understood by the things which are made.' *Rom. i. 20.*

We behold inanimate matter.— Could this have given existence to itself? If it could not, a thousand years ago, neither could it have produced itself at any period, and, therefore, it must have received its formation from the power of some pre-existent Being.

But suppose materiality was self-existent, could it have given power and wisdom; beauty and order to itself? Could that which had neither thought nor power, have exercised wisdom and strength? Could that which had no life, have imparted life to itself, or to any other object?

But we observe matter modified by wisdom and power; harmonious and beautiful in its appearance; and we perceive it endued with life; the power of motion also and thought; and, therefore, these things could not have been produced by corporeity, but by the agency of a Being of power and wisdom.

Can we behold the heavens above, or the earth beneath, without acknowledging the infinite power, wisdom and goodness displayed by some, though to us, invisible Architect?

Or can we contemplate our own frame, without confessing we were

'fearfully and wonderfully made?' *Psal. cxxxix. 14.*

Did we form ourselves? Or do we owe our existence to chance?

But the word chance, when, in propriety of speech, it hath any meaning, ever supposeth the agency of some being; as when a 'lot is cast into the lap,' *Prov. xvi. 33.* or drawn, the action of some person, or persons, is necessarily implied.

Separate this idea, from the term chance, and it is a word devoid of any signification; there being no such thing as chance, in any sense, different from this.

Though, by the volume of nature, we are clearly taught the being of a God; and though from the harmony of the spheres, or 'melody of the morning stars,' *Jeb xxxiii. 7.* and uniformity of order manifested in their government, we may reasonably infer, there is but one God;— that the 'Lord he is God; that there is none else, nor any like unto him,' *Isai. xlv. 9.* it is from divine revelation only, that we obtain a knowledge of the several attributes of the Deity; and also, of this sublime truth, that the unity of the Godhead, doth not exclude a trinity of persons; but that 'there are three who bear record in heaven, the Father, the Word, and the Holy Ghost; and that these three are one.' *1 John v. 7.*

It would be easy to adduce passages from the sacred writings to prove, that the several perfections of the Deity, are ascribed to each of the persons in the holy trinity; and to evince that 'the Father is God, the Son is God, and the Holy Ghost is God; and yet, that there are not three Gods, but one God;'* but for the sake of brevity, I shall decline this service, and observe, that it is impossible we should have a proper conception of the Christian system, unless we are initiated into this important doctrine of the trinity.

NOTE.

* Vide the Athanasian Creed.

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Though this particular of the Christian faith, cannot be fully comprehended by our imperfect understandings, it should not, therefore, be rejected by us.

There are many things which surpass our apprehension, we readily give our assent to.

We believe, for instance, there is a God; but the essence of the divine nature, which is infinity itself, will never be entirely comprehended by any finite capacity, human or angelic.

We believe too there is an union subsisting between the human body and soul; but we are unable to define this connection. And how many mysteries are there exhibited in the productions of nature we are compelled to acknowledge, but cannot understand?

The wit of man, in all probability, would never have devised the doctrine of the plurality of persons in the Godhead: And certainly, if the propagators of the gospel had believed this doctrine to have been fictitious; and have known Christianity itself was a deception, that it might have obtained credit in the world, common prudence would not have suffered them to have incorporated into a religious system, without necessity, a tenet, which, with men of carnal reason, would necessarily have impeded it's success, and been to them as a 'stumbling stone and rock of offence.'

Taking it for granted that the holy Apostles were possessed only of common understanding, we may rationally suppose, they believed the doctrine of the Trinity to be true, and the Christian religion divine.

Had the gospel been of human invention, they must have been acquainted with the deceit.

And had they not been persons of common sense, it is utterly inconceivable, circumstanced as they were, destitute of learning, reputation, and authority, how they could have prevailed with so many men, of the greatest abilities, both natural and acquired, to have embraced the religion of Jesus, if unsupported by

Truth; and at the expence of worldly honor and sinful pleasure; of liberty, property, and even life itself!

As 'in God we live, and move, and have our being;' *Act. xvii. 28.* and as the divine 'law is holy, just, and good,' *Rom. vii. 12.* how perfectly reasonable is it, we should be obedient to its commands?

But who of us hath duly revered the divine authority?—Have we not 'all sinned and come short of the glory of God?' *Rom. iii. 23.*—And in consequence of this moral defection, are we not obnoxious to the penalty of the heavenly law; subject to 'eternal death, the wages of sin?' *Rom. vi. 23.*

But, to deliver us from the curse of the law, even the Son of God himself, in condescension and goodness infinite, assumed our nature; *John i. 14.* 'bore our iniquities;' *Isai. liii. 11.* expiated our guilt; *Rom. iii. 25.* became 'accused for us;' *Gal. iii. 13.* the 'just having suffered for the unjust,' *1 Peter iii. 18.*

And that we may obtain sanctity of heart; be liberated from the vassallage of sin and Satan, and again be qualified for the enjoyment of the God of holiness, we are 'made partakers of the Holy Ghost;' *Heb. vi. 4.* 'renewed in the spirit of our minds,' *Eph. iv. 23.* through its sacred influence, *Tit. iii. 5.* and again receive the impress of the divine image, *Eph. ii. 8.*

We perceive, therefore, that the gospel is a dispensation of divine mercy;—that our redemption is of free 'grace;' *1 Cor. v. 17.* by us altogether unmerited; that Christianity was most graciously designed to counteract the effects of sin;—to deliver us from its punishment and thralldom; and to restore us to purity, dignity, and bliss.

But as neither of these things can be possessed by us, so long as we continue in the practice of evil; we therefore discern, that the religion we profess, cannot give any countenance to vice; but forbids our indulgence of it, in thought, word, and deed.

Our Lord assures us, he did not come to abrogate the moral law, but to enforce on us an observance of its precepts, *Mat. v. 17.*

And by apostolic authority, we are informed, 'that Christ gave himself for us,' not only 'to redeem us from all iniquity,'—the condemnation due to sin,—but 'to purify unto himself a peculiar people, who should be zealous of good works;' *Tit. ii. 14.* be of distinguished virtue and piety.

Contrition of heart, for sin; *Mat. iii. 2.* an admission into the church, by baptism; *Mat. xxviii. 19.* the commemoration of his death and passion, in the manner prescribed by him; *Mat. xxvi. 26.* his resurrection, *Mat. xxviii. 6.* and mediatorial character in heaven; *Heb. vii. 25.* the immortality of our souls, *Luke xxiii. 43.* and resurrection of our own bodies; *Mat. v. 28, 29.* the judgment of the world by the divine Saviour of men, who will render unto every man, according to his works, *Rev. xxii. 12.* *Acts x. 42.* and dispense everlasting and inconceivable happiness to the righteous, and unceasing and intolerable misery to the wicked: *Mat. xxv. 34—41.* These also, are particulars which pertain to Christianity, that I have time only to name.

But it is to no purpose we are informed of these things, unless we believe them.

'Without Faith,' it is said, 'it is impossible to please God; for he that cometh to him, must believe that he is, and that he is a rewarder of those who diligently seek him.' *Heb. xi. 6.* St. Paul required 'of the Jews, and also of the Greeks, repentance towards God, and faith in our Lord Jesus Christ.' *Acts xi. 21.*

Our Saviour himself assures us, unless we believe in him, or receive the gospel, we cannot participate of its blessings; for 'he that believeth not shall be damned.' *Mark xvi. 16.*

As salvation is attainable only through Christ, *Acts iv. 12.* of necessity, therefore, those who reject

his dispensation of grace, must be consigned over to eternal woe.

But most serious is the truth, that not any person professing faith in the gospel shall be saved, unless thereby he becomes reconciled to God, and devoted to his service:—Unless also, he obtains sanctification of soul; renovation of heart, thro' the operation of the divine spirit; or a disposition of mind, capable of celestial joys.

For it is declared, that 'Christ will be the author of eternal salvation only to those who obey him;' *Heb. v. 9.*—that 'except we are born again, we cannot enter into the kingdom of God;' *John iii. 3.* that 'without holiness no man shall see the Lord,' and that though our faith in Christ is so powerful as to enable us to work miracles, if it is not productive of righteousness; or accompanied by a life of undissembled goodness, it will, in no sort, be available to our salvation: *1 Cor. xiii. 2.* *James ii. 25.* but depresses us lower in the gulph of perdition. *Mat. x. 23.* *Ibid. xi. 23.* *Luke xii. 47.*

When, therefore, in the holy scriptures, salvation is promised to the person possessed of faith in Christ, we must conclude it is such faith only as 'works by love;' *Gal. v. 6.* is the parent of a sincere and universal observance of all the divine precepts; or is attended by all those effects which the gospel was designed to have on us.

To hope for the friendship of God, while we disclaim his authority; salvation through Christ, when we do not comply with the conditions of the gospel; or for the enjoyments of heaven, while our hearts are polluted by sin, would it be as irrational, as futile, as it would be to expect that God would work miracles, to indulge us in sloth; or that we should behold the light, if deprived of the organs of vision!

Although it is most reasonable we should offer to our Almighty Creator and divine benefactor, the oblation of our hearts; and though Christianity is calculated to deliver us from

infamy and woe, and to exalt us to honor and happiness, how often are its benefits rejected?

How many are there, even of those professing to revere this dispensation of mercy, who live regardless of its precepts; and who, in their actions with men, are so far from 'doing as they would be done unto,'—that no feelings of humanity—no sense of honor, nor any fear of divine vengeance—nor any thing but present punishment, can divert them from acts of dishonesty, barbarity, and flagrant impiety?

We therefore perceive the necessity of human government, and the propriety of the command to 'honor the king.'

Which injunction, we are next to regard.

As government is intended to aid virtue, and discountenance vice; to preserve order, decorum and justice among men, and to advance their happiness, can it be imagined it would be pleasing to the Almighty Governor of the world to observe those, who, by his providence, and in subordination to him, *1 Peter ii. 14.* are entrusted with the powers of government, to subvert the powers for the purposes of Evil—to be, not 'a terror to evil doers, and a praise to those who do well,' *Rom. xiii. 3, 4*—6. but the reverse; or, not a blessing, but a curse to mankind?

If the God of justice disproves of, and will punish the deeds of cruelty, tyranny or oppression of magistrates, should not those, whose servants they should be, manifest also, in a proper manner, their disapprobation of such conduct?

Should subjects only be under controul, and kings, or governors be lawless; be invested with power, which, at pleasure, they may employ to the injury of those for whose benefit it was committed to them?

Should citizens passively submit to illegal, unrighteous government?

Such submission is not demanded, neither by reason, justice, wisdom, nor religion.

And as such passivity would be to inflict misery on ourselves, and to give countenance to vice, it would, therefore, be most offensive to that God who 'loveth righteousness and hateth iniquity.' *Psal. xiv. 7.*

Unjust opposition to government is, unquestionably, very criminal; but to discountenance, to abolish tyranny, is an exalted virtue: And sacred history mentions, that the unrighteous edicts of kings were disregarded by men the most eminent for piety.

Shadrach, Meshach, and Abednego, for example, refused to worship the image formed by Nehuchadnezzar, and in terms most explicit and peremptory.

'Be it known to thee, O king!' said they to him, 'that we will not serve thy gods, nor worship the golden image which thou hast set up.' *Dan. iii. 18.*

Though the decree that required this action, was not repugnant to the constitution of the kingdom of Babylon, the Almighty manifested his approbation of the conduct of these persons, on this occasion, by delivering them from the power of the flames. *Dan. iii. 27.*

What severe mandates were issued by Pagan Princes, for the suppression of Christianity?

But how were they disobeyed by vast numbers of primitive Christians, at the expence of their lives?*

Even St. Peter himself, who requires to 'honor the king,'—when, by human authority forbidden to 'teach in the name of Jesus,' replied, 'whether it be right to obey men, rather than God, judge ye.' *Acts iv. 18, 19.*

Saul was 'slain for his transgressions,' and his kingdom transferred to David. *1 Chron. x. 13, 14.*

And how frequently did the Almighty manifest his displeasure against the kings of Israel and Judah,

NOTE.

* Vide the Ecclesiastical History of Eusebius Pamphilus.

when they violated his laws, and became as scourges to their subjects?

Must the king only be honored?

Does the Apostle discountenance each form of government, except the regal? This cannot be pretended.

The Almighty hath left mankind to adopt such modes of government as they shall conceive will most conduce to their happiness; accordingly, various forms of government have obtained in different ages and countries; even the Jews were governed by judges, *Judges* ii. 16, &c. as well as by kings, and, at one period, by a prophets. *Judges* iv. 4.

The injunction to honor the king, is so far from obliging mankind, without resistance, to suffer the fetters of slavery to be rivetted on them, that it enjoins men to preserve inviolate from usurpation or tyranny, both internal and external, that constitution of government, they have made choice of, whatever may be its mode, until by them it shall be altered, or changed for a different form.

And it may be said, I conceive in the utmost extent of the expression, that the king is duly honored, when we do thus; when also, by our industry and virtue, we contribute to the prosperity of the community; when we are obedient to its laws, and defray, with cheerfulness, our proportion of public expences.

(To be concluded in our next.)

A SYSTEM of POLITE MANNERS.

(Continued from page 220.)

ELEGANCE of EXPRESSION.

IT is not one or two qualifications alone that complete the gentleman; it must be an union of many; and graceful speaking is as essential as gracefulness of person. Every man cannot be a harmonious speaker; a roughness or coarseness of voice may prevent it; but if there are no natural imperfections, if a man does not stammer or lisp, or has not lost his teeth, he may speak gracefully; nor will all these defects,

if he has a mind to it, prevent him from speaking correctly.

Nobody can attend with pleasure to a bad speaker. One who tells his story ill, be it ever so important, will tire even the most patient. He who makes use of the best words to express himself, and varies his voice according to the nature of the subject, will always please, while the thick or hasty speaker, he who mumbles out a set of ill chosen words, utters them in grammatically, or with a dull monotony, will tire and disgust. Be assured then, the air, the gesture, the looks of a speaker, a proper accent, a just emphasis, and tuneful cadence, are full as necessary to please and be attended to, as the subject matter itself.

People may say what they will of solid reasoning and sound sense; without the graces and ornaments of language, they will neither please nor persuade. In common discourse, even trifles elegantly expressed will be better received than the best arguments unadorned.

A good way to acquire a graceful utterance is to read aloud to some friend every day, and beg of him to set you right, in case you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words indistinctly. You may even read aloud to yourself, where such a friend is not at hand, and you will find your own ear a good corrector. Take care to open your teeth when you read or speak, and articulate every word distinctly; which last cannot be done, but by sounding the final letter. But above all, endeavour to vary your voice, according to the matter, and avoid a monotony. By a daily attention to this, it will, in a little time, become easy and habitual to you.

Pay an attention also to your looks and your gestures, when talking even on the most trifling subjects; things appear very different according as they are expressed, looked and delivered.

If it is necessary to attend so particularly to our manner of speaking,

it is much more so, with respect to the *matter*. Fine turns of expression, a genteel and correct style, are ornaments as requisite to common sense, as polite behaviour and an elegant address are to common good manners; they are great assistants in the point of pleasing. A gentleman, it is true, may be known in the meanest garb, but it admits not of a doubt, that he would be better received into good company, genteelly and fashionably dressed, than if he appeared in dirt and tatters.

Be careful then of your style upon all occasions; whether you write or speak, study for the best words and best expressions, even in common conversation, or the most familiar letters. This will prevent your speaking in a hurry; though you may be a little embarrassed at first, time and use will render it easy. It is no such difficult thing to express ourselves well on subjects we are thoroughly acquainted with, if we think before we speak; and no one should presume to do otherwise. When you have said a thing, if you did not reflect before, be sure to do it afterwards; consider with yourself, whether you could not have expressed yourself better; and if you are in doubt of the propriety or elegance of any word, search for it in some dictionary, or some good author, while you remember it: Never be sparing of your trouble while you would wish to improve and a very little time will make the matter habitual.

Vulgarism in language is another distinguishing mark of bad company and education. Expressions may be correct in themselves, and yet be vulgar, owing to their not being fashionable; for language and manners are both established by the usage of people of fashion.

The conversation of a low-bred man is filled up with proverbs and hackneyed sayings. Instead of observing that tastes are different, and that most men have one peculiar to themselves, he will give you, 'What is one man's meat is another man's

poison.' He has ever some favorite word, which he lugs in upon all occasions, right or wrong; such as vastly angry, vastly kind; immensely great, immensely little. Even his pronunciation carries the mark of vulgarity along with it; he calls the earth, *yearth*; finances, *fin'ances*; he goes *to words*, and not towards such a place. He affects to use hard words, to give him appearance of a man of learning, but frequently mistakes their meaning, and seldom, if ever, pronounces them properly.

All this must be avoided, never have recourse to proverbial or vulgar sayings; use neither favorite nor hard words, but seek for the most elegant; be careful in the management of them, and depend on it your labor will not be lost; for nothing is more engaging than a fashionable and polite address.

AN HISTORICAL DISSERTATION ON COURTSHIP.

(Continued from page 224.)

SUCH were the common methods of discovering the passion of love, the methods of prosecuting it were still more extraordinary, and less reconcilable to civilization and good principles. When a Grecian swain found it difficult to obtain the affection of his mistress, he did not endeavor to become more engaging in his manners and person, he did not lavish his fortune in presents, or grow more obliging and assiduous in his addresses, but immediately had recourse to incantations and philtres. In composing and dispensing the last of which, the women of Thessaly were reckoned the most famous. These compositions were given by the women to the men, as well as by the men to the women, and were generally so violent in their operation, as for some time to deprive the person who took them of sense, and not uncommonly of life. When those failed, they roasted an image of wax before the fire, representing the object of their

affection, and as this became warm, they flattered themselves that the person represented by it would be proportionally warmed with love. When a lover could obtain any thing belonging to his mistress, he imagined it of singular advantage, and deposited it in the earth beneath the threshold of her door. Besides these, they had a variety of other methods equally ridiculous and unavailing, and of which it would be trifling to give a minute detail; we shall therefore just notice, that such of either sex as believed themselves seduced into love by the power of philtres and charms, commonly had recourse to the same methods to disengage themselves, and break the force of those enchantments, which they supposed operated involuntarily on their inclinations.

In this manner were the affairs of love and gallantry carried on among the Greeks, but we have great reason to apprehend that this was the manner in which unlawful amours only were conducted, for the Greek women, had not a power of refusing such matches as were provided for them by their fathers and guardians; and consequently a lover who could secure these on his side, was always sure of obtaining the person of his mistress; nor does the complexion of the times, give us any reason to suppose that he was solicitous about her esteem and affection. This being the case, courtship between the parties themselves could have little existence; and the methods we have now described, with a variety of others too tedious to mention, were probably these by which they courted the unwary female to her shame and disgrace, and not those by which they bartered for that superior slave which they called a wife.

The Romans, who borrowed most of their customs from the Greeks, also followed them in that of endeavoring to conciliate love by the power of philtres and charms; a fact of which we have not the least room to doubt, as there are in Virgil and some other of the Latin po-

ets so many instances that prove it. But it depends not altogether on the testimony of the poets; Plutarch tells us, that Lucullus, a Roman general, lost his senses, by a love potion; and Caius Caligula, according to Suetonius, was thrown into a fit of madness by one which was given him by his wife Cæsonia; Lucretius too, according to some authors, fell a sacrifice to the same abominable custom. The Romans, like the Greeks, made use of these methods mostly in their affairs of gallantry and unlawful love; but in what manner they addressed themselves to a lady they intended to marry has not been handed down to us, the reason we suppose is, that little or no courtship was practised among them. Women had no disposing power of themselves, to what purpose was it then to apply to them for their consent? They were under perpetual guardianship, and the guardian having the sole power of disposing of them, it was only necessary to apply to him. In Roman authors, we frequently read of a father, a brother, or a guardian, giving his daughter, his sister, or his ward, in marriage, but we do not recollect one single instance of being told that the intended bridegroom applied to the lady for her consent; a circumstance the more extraordinary, as women in the decline of the Roman empire had arisen to a dignity, and even to a freedom, hardly equalled in modern Europe.

Though wives were not purchased among the Celtes, Gauls, Germans, and neighboring nations of the North as they are in the East, they were nevertheless a kind of slaves to their husbands; but this slavery was become so familiar by custom, that the women neither lost their dignity by submitting, nor the men their regard by subjecting them to it; and as they often received portions with their wives, and had so much veneration for the sex in general, we will be the less surprised to find, that in courtship they behaved with a spirit of gallan-

try, and shewed a degree of sentiment to which the Greeks and Romans, who called them barbarians, never arrived. Not contented with getting possession of the person of his mistress, a northern lover could not be satisfied without the sincere affection of her heart, nor was his mistress ever to be gained but by such methods as plainly indicated to her, the tenderest attachment from the most deserving man.

The ancient Scandinavian women were chaste, proud, and emulous of glory, being constantly taught to despise those men who spent their youth in peaceful obscurity, they were not to be courted but by the most assiduous attendance, seconded by such warlike achievements as the custom of the country had rendered necessary to make a man deserving of his mistress. On these accounts, we frequently find, a lover accosting the object of his passion by a minute and circumstantial detail of all his exploits, and all his accomplishments. King Regner Lodbrog, in a beautiful ode composed by himself, in memory of the deeds of his former days, gives a strong proof of this.

"We fought with swords, (said he) that day wherein I saw ten thousand of my foes rolling in the dust near a promontory of England. A dew of blood distilled from our swords, the arrows which flew in search of the helmets, bellowed through the air. The pleasure of that day, was equal to that of clasping a fair virgin in my arms.

"We fought with swords: A young man should march early to the conflict of arms, man should attack man, or bravely resist him; in this hath always consisted the nobility of the warrior. He who aspires to the love of his mistress, ought to be dauntless in the clash of swords.

"We fought with swords in fifty and one battles under my floating banners. From my early youth I have learned to dye the steel of my lance with blood, but it is time to

cease. Odin hath sent his goddesses to conduct me to his palace, I am going to be placed on the highest seat, there to quaff goblets of beer with the gods; the hours of my life are rolled away."

Such, and many of the same kind, are the exploits sung by King Regner. In another ode of a later date, composed by Harold the valiant, we find an enumeration of his exploits and accomplishments joined together, in order to give his mistress a favorable idea of him, but from the chorus of his song, we learn that he did not succeed.

"My ships have made the tour of Sicily; there were we all magnificent and splendid; my brown vessel, full of mariners, rapidly rowed to the utmost of my wishes; wholly taken up with war, I thought my course would never slacken, and yet a Russian maiden scorns me.

"In my youth I fought with the people of Drontheim, their troops exceeded ours in number. It was a terrible conflict, I left their young king dead on the field, and yet a Russian maiden scorns me.

"One day, we were but sixteen in a vessel, a storm arose and swelled the sea, it filled the loaded ship, but we diligently cleared it out;—thence I formed hopes of the happiest success, and yet a Russian maiden scorns me.

"I know how to perform eight exercises, I fight valiantly, I sit firmly on horseback, I am inured to swimming, I know how to run along with scates, I dart the lance, and am skilful at the oar, and yet a Russian maiden scorns me.

"Can she deny, that young and lovely maiden, that on the day, when posted near a city in the southern land, I joined battle, that then I valiantly handled my arms, and left behind me lasting monuments of my exploits, and yet a Russian maiden scorns me.

"I was born in the high country of Norway, where the inhabitants handle their bows so well; but I preferred guiding my ships, the

dread of peasants, among the rocks of the ocean, and far from the habitation of men. I have run through all the seas with my vessels, and yet a Russian maiden scorns me."

Besides these methods of courting, or aspiring to the good graces of the fair, by arms and by arts, the ancient Northerners had several others, and among these it would seem that charms or incantations were reckoned not the least powerful. Odin, who first taught them their mythology, and whom they afterwards worshipped as their supreme deity, says, in one of his discourses:

"If I aspire to the love and the favor of the chafest virgin, I can bend the mind of the snowy armed maiden, and make her yield wholly to my desires."

"I know a secret which I will never lose, it is to render myself always beloved of my mistress."

"But I know one which I will never impart to any female, except my own sister, or to her whom I hold in my arms. Whatever is known only to one's self is always of great value."

In the *Haga-Maal*, or sublime discourses of Odin, we have some sketches of directions how to proceed in courtship, so as to be successful without the assistance of any charm or secret.—"He who would make himself beloved of a maiden, must entertain her with fine discourses, and offer her engaging presents; he must also incessantly praise her beauty.—It requires good sense to be a skilful lover.—If you would bend your mistress to your passion, you must only go by night to see her; when a thing is known to a third person it never succeeds."

The young women of the nations we are considering, not relying upon what fame had reported concerning the acquisitions of their lovers, frequently desired to be themselves the witnesses of these acquisitions, and the young men were not less eager in seizing every opportunity to gra-

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tify their desires. This is abundantly proved by an anecdote in the history of Charles and Grymer, two kings of Sweden. "Grymer, a youth early distinguished in arms, who well knew how to dye his sword in the blood of his enemies, to run over the craggy mountains to wrestle, to play at chess, trace the motions of the stars, and throw far from him heavy weights, frequently shewed his skill in the chamber of the damsels, before the king's lovely daughter; desirous of acquiring her regard, he displayed his dexterity in handling his weapons, and the knowledge he had attained in the sciences he had learned; at length he ventured to make this demand: Wilt thou, O fair princess, if I may obtain the king's consent, accept of me for a husband?—To which she prudently replied, I must not make that choice myself, but go thou and offer the same proposal to my father." The sequel of this story informs us, that Grymer accordingly made his proposal to the king, who answered him in a rage, that tho' he had learned indeed to handle his arms, yet as he had never gained a signal victory, nor given a banquet to the beasts of the field, he had no pretensions to his daughter, and concluded by pointing out to him, in a neighbouring kingdom, a hero renowned in arms, whom, if he could conquer, the princess should be given him; that on waiting on the princess to tell her what had passed, she was greatly agitated, and felt in the most sensible manner for the safety of her lover, whom she was afraid her father had devoted to death for his presumption; that she provided him with a suit of impenetrable armour and a trusty sword, with which he went, and having slain his adversary, and most part of his warriors, returned victorious, and received her as the reward of his valour.—Singular as this method of obtaining a fair lady, by a price paid in blood, may appear, it was not peculiar to the Northerners. We have al-

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ready taken notice of the price which David paid for the daughter of Saul, and shall add, that among the Sacæ, a people of ancient Scythia, a custom something of this kind, but still more extraordinary, obtained. Every young man who made his addresses to a lady was obliged to engage her in single combat; if he vanquished, he led her off in triumph, and became her husband and sovereign; if he was conquered, she led him off in the same manner, and made him her husband and her slave. In the island of Bornea, the most successful method of courting is, for the lover to present his mistress with the heads of some enemies, and the greater the number of heads, the more likely he is to succeed in his suit.

From the preceding observations, it appears, that the ancient north-erns placed their principal felicity in the enjoyments of courtship and love, as they compared even the pleasures of vanquishing their enemies to this last, as to the highest standard of pleasure. It likewise appears, that, instigated by sentiment, and actuated by freedom, every lover made application first to the object of his wishes, to know whether he would be agreeable to her, before he would proceed to solicit the consent of parents or relations.

As nothing could be more humble and complaisant than the men when they presented their addresses to the fair, so nothing could be more haughty or determined than the answers and behavior of such ladies as did not approve of their suitors.—Gida, the daughter of a rich Norwegian lord, when courted by Harald Harfagre, sternly answered, that if he aspired to merit her love, he must signalize himself by exploits of a more extraordinary nature than any he had yet performed. Nor was such a reception peculiar to her, it was the custom of the times, and the complexion of these times greatly contributed to render such a custom necessary; for besides the personal safety of a wife, depending so

much on the prowess of the man she married, valor was the only road to riches, to honors, and even to subsistence, which frequently depended in a great measure upon the spoils taken in the excursions of war. But the haughty behavior of the ladies was not entirely confined to words. It is supposed, though we do not venture to affirm it, that when a suitor had gone through the exercise of his arms before them, and when displeased with his performance, they wanted to put a negative upon his wishes, instead of a verbal reply, they sometimes arose hastily, snatched the arms from his hands, and shewed him that they could handle them with much more dexterity than himself; a reproof which not only mortified all his vanity, but imposed eternal silence on his pretensions to love.

The descendants of the people we have been now describing, long after they had plundered and repopled the greatest part of Europe, retained nearly the same ideas of love, and practised the same methods in declaring it, that they had imbibed from their ancestors.—“Love,” says William of Montaignogout, “engages to the most amiable conduct: Love inspires the greatest actions: Love has no will but that of the object beloved, nor seeks any thing but what will augment her glory. You cannot love, nor ought to be beloved, if you ask any thing that virtue condemns;—never did I form a wish that could wound the heart of my beloved, nor delight in a pleasure that was inconsistent with her delicacy.”—Such were the tender, such the honorable sentiments that sprung from chivalry, an institution which obliged the lover to devote himself to the will of his mistress. “It is the duty of a lover,” says one of the troubadours, “to ask humbly what he wishes, and the right of the mistress to command what he desires; which the lover by the laws of gallantry is obliged to execute like the orders of a sovereign.” These or-

ders we have already seen were generally to perform some feats of military valor, a custom which continued to the time that military expeditions gave way to tilts and tournaments, where the mistress still commanded the lover to appear, and where he shewed himself not less anxious of victory and renown, than in the real field of blood.

(To be continued.)

OBSERVATIONS ON BEAUTY.

(Concluded from page 330.)

THE two other constituent parts of beauty, are expression and grace; the former of which is common to all persons and faces; and the latter is to be met with in very few.

Expression. By this is meant the expression of the passions; the turns and changes of the mind, so far as they are made visible to the eye by our looks or gestures.

Though the mind appears principally in the face and attitudes of the head; yet every part almost of the human body, on some occasion or other, may become expressive. Thus the languishing hanging of the arm, or the vehement exertion of it; the pain expressed by the fingers of one of the sons in the famous group of Laocoon, and in the toes of the dying gladiator. But this again is often lost among us by our dress; and indeed is of the less concern, because the expression of the passions passes chiefly in the face, which we have not as yet concealed.

The parts of the face in which the passions most frequently make their appearance, are the eyes and mouth; but from the eyes, they diffuse themselves very strongly about the eye-brows; as, in the other case, they appear often in the parts all round the mouth.

Philosophers may dispute as much as they please about the seat of the soul; but, where ever it resides, we are sure that it speaks in the eyes. Perhaps it is injuring the eye-brows, to make them only dependant on

the eye; for they, especially in lively faces, have, as it were, a language of their own; and are extremely varied, according to the different sentiments and passions of the mind.

Degree of displeasure may be often discerned in a lady's eye-brow, though she have address enough not to let it appear in her eyes; and at other times may be discovered to much of her thoughts, in the line just above her eye-brows, that she would probably be amazed how any body could tell what passed in her mind, and (as she thought) undiscovered by her face; so particularly and distinctly.

Homer makes the eye-brows the seat of majesty, Virgil of dejection, Horace, of modesty, and Juvenal of pride; and it is not certain whether every one of the passions be not assigned, by one or other of the poets, to the same part.

Having hitherto treated only of the passions in general, we will now consider which of them add to beauty, and which of them take from it.

We may say, in general, that all the tender and kind passions add to beauty; and all the cruel and unkind ones add to deformity: And it is on this account that good nature may very justly be said to be "the best feature even in the fiercest face."

Mr. Pope has included the principal passion of each sort in two very pretty lines:

Love, hope, and joy, fair pleasure's smiling train;

Hate, fear, and grief, the family of pain.

The former of which naturally give an additional lustre to beauty; as the latter are too apt to cast a gloom and cloud over it.

Yet in these, and all the other passions, moderation ought perhaps to be considered in a great measure the rule of their beauty, almost as far as moderation in actions is the rule of virtue. Thus an excessive joy may be too boisterous in the face to be

pleasing; and a degree of grief, in some faces, and on some occasions, may be extremely beautiful. Some degrees of anger, shame, surprise, fear, and concern, are beautiful; but all excess is hurtful and all excess is deformity. Dulness, austerity, impudence, pride, affection, malice, and envy, are always disagreeable.

The finest union of passions that can perhaps be observed in any face, consists of a just mixture of modesty, sensibility, and sweetness; each of which when taken singly is very pleasing; but when they are all blended together, in such a manner as either to enliven or correct each other, they give almost as much attraction as the passions are capable of adding to a very pretty face.

The prevailing passion in the Venus of Medici is modesty: It is expressed by each of her hands, in her looks, and in the turn of her head. And it may be questioned, whether one of the chief reasons why side-faces please one more than full ones, be not from the former having more of the air of modesty than the latter.

This at least is certain, that the best artists usually choose to give a side face rather than a full one; in which attitude, the turn of the neck too has more beauty, and the passions more activity and force. Thus, as to hatred and affection in particular, the look that was formerly supposed to carry an infection with it from malignant eyes, was a slanting regard; like that which Milton gives to Satan, when he is viewing the happiness of our first parents in paradise; and the fascination, or stroke of love, is most usually conveyed, at first, in a side glance.

It is owing to the great force of pleasingness which attends all the kinder passions: "that lovers do not only seem, but are really, more beautiful to each other than they are to the rest of the world;" because when they are together, the most pleasing passions are more frequently exerted in each of their faces than they are in either before

the rest of the world. There is then (as a certain French writer very well expresses it) "A soul upon their countenances," which does not appear when they are absent from each other; or even when they are together conversing with other persons, that are indifferent to them, or rather lay a restraint upon their features.

The superiority which the beauty of the passions has over the two parts of beauty first mentioned, will probably be now pretty evident; or it thus should appear still problematical to any one, let him consider a little the following particulars, of which every body must have met with several instances. That there is a great deal of difference in the same face, according as the person is in a better or worse humour, or in a greater or less degree of liveliness: That the best complexion, the finest features, and the exactest shape, without any thing of the mind expressed on the face, are as insipid and unmoving as the waxen figure of the fine Duchess of Richmond in Westminster-Abbey: That the finest eyes in the world, with an excess of malice or rage in them, will grow as shocking as they are in that fine face of Medusa on the famous seal in the Strozzi family at Rome: That a face without any good features in it, and with a very indifferent complexion, shall have a very taking air; from the sensibility of the eyes, the general good-humored turn of the look, and perhaps a little agreeable smile about the mouth. And these three things perhaps would go a great way toward accounting for the *Je ne sais quoi*, or that inexplicable pleasingness of the face (as they chose to call it,) which is so often talked of and so little understood; as the greater part, and perhaps all the rest of it, would fall under the last article, that of grace.

Thus it appears that the passions can give beauty without the assistance of colour or form; and take it away where they have united the

most strongly to give it. And hence the superiority of this part of beauty to the other two.

The last finishing and noblest part of beauty is grace; which every body is accustomed to speak of as a thing inexplicable; and in a great measure perhaps it is so. We know that the soul is, but we scarce know what it is: every judge of beauty can point out grace; but no one seems even yet to have fixed upon a definition for it.

Grace often depends on some very little incidents in a fine face; and in actions it consists more in the manner of doing things than in the things themselves. It is perpetually varying its appearance, and is therefore much more difficult to be considered than in any thing fixed and steady. While you look upon one, it steals from under the eye of the observer; and is succeeded perhaps by another that flits away as soon and as imperceptibly. It is on this account that grace is better to be studied in Corregio's Guido's and Raphael's picture, than in real life.

But though one cannot positively say what grace is, we may point out the parts and things in which it is most apt to appear.

The chief dwelling-place of grace is about the mouth; though at times it may visit every limb or part of the body. But the mouth is the chief seat of grace, as much as the chief seat for the beauty of the passions is in the eyes.

In a very graceful face, by which we do not so much mean a majestic as a soft and pleasing one, there is now and then a certain delicious puffs that almost always lives about the mouth, in something not quite enough to be called a smile, but rather an approach toward one, which varies gently about the different lines there like a little fluttering Cupid, and perhaps sometimes discovers a little dimple, that after just lightening upon you disappears and appears again by turns.

The grace of attitudes may be-

long to the position of each part, as well as to the carriage or disposition of the whole body: but how much more it belongs to the head than to any other part may be seen in the pieces of the most celebrated painters; and particularly in those of Guido, who has been rather too lavish in bestowing this beauty on almost all his fine women, whereas nature has given it in so high a degree but to very few.

The turns of the neck are extremely capable of grace, and are very easy to be observed, though very difficult to be accounted for.

"Every motion of a graceful woman is full of grace." She designs nothing by it perhaps, and may even not be sensible of it herself; and indeed she should not be so too much; for the moment that any gesture or action appears to be affected, it ceases to be graceful.

There are two very distinct (and, as it were, opposite) sorts of grace; the majestic and the familiar. The former belongs chiefly to very fine women, and the latter to very pretty ones: That is more commanding, and this the more delightful and engaging. The Grecian painters and sculptors used to express the former most strongly in the looks and attitudes of their Minervas, and the latter in those of Venus.

Xenophon, in his choice of Hercules (or at least the excellent translator of that piece) has made the same distinction in the personages of wisdom and pleasure: the former of which he describes as moving on to that young hero with the majestic sort of grace; and the latter with the familiar:

Graceful, yet each with different grace they move;

This striking sacred awe, that foster winning love.

Though grace is so difficult to be accounted for in general, there are two particular things which seem to hold universally in relation to it.

The first is, "That there is no grace without motion;" that is,

without some genteel or pleasing motion, either of the whole body or of some limb, or at least of some feature. And it may be hence that Lord Bacon calls grace by the name of decent motion; just as if they were equivalent terms: "In beauty, that of favor is more than that of colour; and that of gracious and decent motion, more than that of favor."

Virgil in one place points out the majesty of Juno, and in another the graceful air of Apollo, by only saying that they move; and possibly he means no more when he makes the motion of Venus the principal thing by which Æneas discovers her under all her disguise; though the commentators, as usual, would fain find out a more dark and mysterious meaning for it.

All the best statues are represented as in some action or motion; and the most graceful statue in the world (the Apollo Belvedere) is so much so, that when one faces it at a little distance, one is almost apt to imagine that he is actually going to move on toward you.

All graceful heads, even in the portraits of the best painters, are in motion; and very strongly on those of Guido in particular; which are all either casting their looks up toward heaven, or down toward the ground, or side way, as regarding some object. A head that is quite unactive, and slung flat upon the canvas (like the faces on medals after the fall of the Roman empire, or the Gothic heads before the revival of the arts), will be so far from having any grace, that it will not even have any life in it.

The second observation is, "That there can be no grace with impropriety;" or, in other words, that nothing can be graceful that is not adapted to the character of the person.

The graces of a little lively beauty would become ungraceful in a character of majesty; as the majestic airs of an empress would quite destroy the prettiness of the former.

The vivacity that adds a grace to beauty in youth would give an additional deformity to old age; and the very same airs which would be charming on some occasions may be quite shocking when extremely mistimed or extremely misplaced.

The inseparable union of propriety and grace seems to have been the general sense of mankind, as we may conclude from the languages of several nations in which some words that answer to our proper or becoming, are used indifferently for beautiful or graceful.

It appears wrong, however to think (as some have done) that grace consists entirely in propriety; because propriety is a thing easy enough to be understood, and grace (after all we can say about it) very difficult. Propriety, therefore, and grace are no more one and the same thing than grace and motion are. It is true, it cannot subsist without either; but then there seems to be something else, which cannot be explained, that goes to the composition, and which possibly may give it its greatest force and pleasingness.

Whatever are the causes of it, this is certain, that grace is the chief of all the constituent parts of beauty; and so much so, that it seems to be the only one which is absolutely and universally admired: All the rest are only relative. One likes a brunette beauty better than a fair one; a person of a mild temper will be fond of the gentler passions in the face, and one of a bolder cast may choose to have more vivacity and more vigorous passions expressed there: But grace is found in few, and is pleasing to all. Grace, like poetry, must be born with a person, and is never wholly to be acquired by art. The most celebrated of all the ancient painters was Apelles; and the most celebrated of all the modern, Raphael. And it is remarkable, that the distinguishing character of each of them was grace. Indeed, that alone could have given them so high pre-eminence over all their other competitors.

Grace has nothing to do with the lowest part of beauty or colour; very little with shape, and very much with the passions; for it is he who gives their highest zest, and the most delicious part of their pleasingness to the expressions of each of them.

All the other parts of beauty are pleasing in some degree, but grace is pleasingness itself. And the old Romans in general seem to have had this notion of it, as may be inferred from the original import of the names which they used for this part of beauty: *Gratia* from *gratus*, or "pleasing;" and *decor* from *decens*, or "becoming."

The Greeks as well as the Romans must have been of this opinion; when in settling their mythology, they made the graces the constant attendants of Venus or the cause of love. Indeed, there is nothing causes love so generally and so irresistibly as grace. It is like the Cestus of the same goddess, which was supposed to comprehend every thing that was winning and engaging in it; and beside all, to oblige the heart to love by a secret and inexplicable force like that of some magic charm.

Although people in general are more capable of judging right of beauty, at least in some parts of it, than they are of most other things; yet there are a great many causes apt to mislead the generality in their judgments of beauty. Thus, if the affection is entirely engaged by any one object, a man is apt to allow all perfections to that person, and very little in comparison to any body else; or if they ever commend others highly, it is for some circumstance in which they bear some resemblance to their favorite object.

Again, people are very often misled in their judgments, by a similitude either of their own temper or personage in others. It is hence that a person of a mild temper is more apt to be pleased with the gentler passions in the face of his mistress; and one of a very lively turn

would chose more of spirit and vivacity in his; that little people are inclined to prefer pretty women, and larger people majestic ones; and so on in a great variety of instances. This may be called falling in love with ourselves at second hand; and self-love (whatever other love may be) is sometimes so self-sighted, that it may make the most plain, and even the most disagreeable things, seem beautiful and pleasing.

Sometimes an idea of usefulness may give a turn to our ideas of beauty; as the very same things are reckoned beauties in a coach-horse which would be so many blemishes in a race-horse.

But the greatest and most general misleader of our judgments, in relation to beauty, is custom, or the different national tastes for beauty, which turn chiefly on the two lower parts of it, colour and form.

To the Editors of the CHRISTIAN'S SCHOLAR'S, and FARMER'S MAGAZINE.

The CHOICE of a WIFE.

Gentlemen,

AS the attainment of happiness is the grand spring of human action, I have been often surprised at that inattention, so apparent in the generality of mankind, to the most important concern in their lives, the choice of a wife; a choice, on which not only their present welfare, but even their everlasting felicity may depend. Indeed, if we may judge from the slight regard that is paid to an object of so much moment, we may suppose it commonly understood to be a trivial point, in which little or no reflection is requisite; or that fortune and beauty were in themselves whatever was essential to the happiness of the conjugal state. But let those, who, in the ardor of unreflecting youth, form such gay visions of splendid enjoyments and everlasting passion, consider that there are requisites of a nobler kind, without

which, when it may be too late, they may find themselves involved in irretrievable ruin. What melancholy histories have been recorded where manly virtue has been united to a fortune and to misery; blooming loveliness sacrificed at the shrine of avarice; or unthinking youth, smitten by exterior charms alone, instead of the attracting graces of modesty, sentiment, and discretion, has become a voluntary victim to insipid, if not to meretricious beauty! I would not be understood, however, as though I apprehended that beauty and fortune are of no estimation. The former, when united to piety, virtue, and good sense, can be slighted by those only who are devoid of any ideas of whatever is lovely and excellent in nature; and fortune, or at least a competence, is absolutely necessary, since without it the highest degree of virtue, and the most enchanting graces, will be insufficient to insure happiness in the conjugal union:

Let reason teach what passion vain
would hide;

That Hymen's bands by prudence
should be ty'd.

Venus in vain the wedded pair
would crown,

If angry fortune on their union
frown:

Soon will the flatt'ring dream of
bliss be o'er,

And cloy'd imagination cheat no
more;

Then waking to the sense of lasting
pain,

With mutual tears the nuptial couch
they stain;

And that fond love, which should af-
ford relief,

Does but increase the anguish of
their grief;

While both could easier their own
sorrows bear,

Than the sad knowledge of each o-
ther's care.

LYTTLETON.

Certainly no prudent person
ought to engage in the married state
without a sufficiency of wealth on

one side or the other. That lover cannot regard his mistress with virtuous passion, who would involve her in all the possible consequences of reciprocal poverty. True love never forgets the happiness of its object; for when this ceases to be regarded, it is not the generous tenderness of love, but the unthinking wildness of passion. These observations, however, cannot obviate the just complaints which may be made against the frequency of matches in which beauty or fortune only are regarded. "Beauty," says Lord Kaimes, "is a dangerous property, tending to corrupt the mind of a wife, though it soon loses its influence over the husband. A figure agreeable and engaging, which inspires affection without the ebriety of love, is a much safer choice. The graces lose not their influence like beauty. At the end of thirty years, a virtuous woman, who makes an agreeable companion, charms her husband perhaps more than at first. The comparison of love to fire holds good in one respect, that the fiercer it burns the sooner it is extinguished."

It is unquestionably true, that happiness in the married state depends not on riches nor on beauty, but on virtue, good sense and sweetness of temper. A young man who has himself a sufficient fortune, should not always look for an equivalent of that kind, in the object of his love. "Who can find a virtuous woman," says Solomon, "for her price is far above rubies?" The important objects of his enquiry are not whether she has riches, but whether she possesses those qualifications, which naturally form the amiable wife and the exemplary mother? In like manner, would a parent conduct his daughter to a wife and judicious choice of a husband, he will not so much recommend the necessity of a fortune, as of virtuous conduct, good temper, discretion, regularity, and industry. With these a husband, if he is of a reputable profession, may improve the fortune

of his wife, and render it of much greater advantage to each other, than the most ample equivalent in money, with the reverse of these qualities. On the contrary, while interest pervades every bosom, and is the sole motive to every union, what can more naturally be expected than unhappy matches? Without a certain congeniality of sentiment, independent of the adventitious circumstances of beauty or fortune, the connubial state is the very opposite of a heaven. Home becomes disagreeable where there is a diversity of taste, temper, and wishes; or where those mental resources are wanting which invite to conversation, and render it delightful and endearing. The scenes of wretchedness inseparable from such a state must be obvious to every mind.—We turn with pleasure to the exquisite happiness which is the result of a virtuous choice. Home is then delightful, and every moment is replete with satisfaction.

But without dwelling longer on this charming theme, permit me to ask, who would sacrifice the enjoyment of such felicity, for wealth?—What weakness of mind does it betray to forfeit “the matchless joys of virtuous love,” for the ideal pleasures of affluence!

For the Christian's, Scholar's, and Farmer's Magazine.

AN ENQUIRY into the HUMAN MIND.

THE fabric of the human mind is curious and wonderful as well as that of the human body.—The faculties of the one are with no less wisdom adapted to their several ends, than the organs of the other. Nay, it is reasonable to think, that as the mind is a nobler work, and of a higher order than the body, even more of the wisdom of the Divine architect hath been employed in its structure; it is therefore a subject highly worthy of enquiry on its own account, but still more so on account

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of the extensive influence which the knowledge of it hath over every other branch of science.

In those arts and sciences which have the least connection with the mind, its faculties are the engines which we must employ; and, the better we understand their nature and use, their defects and disorders, the more skilfully we shall apply them, and with greater success. But, in the noblest arts the mind is also the subject upon which we operate. The painter, the poet, the orator, the moralist, and the statesman, attempt to operate upon the mind in different ways, and for different ends; and they succeed according as they touch properly the strings of the human frame. Nor can their several arts ever stand on a solid foundation, nor rise to the dignity of science, until they are built on the principles of the human constitution.

Wise men agree, or ought to agree, in this, that there is but one way to the knowledge of nature's works, the way of observation and experiment. By our constitution, we have a strong propensity to trace particular facts and observations to general rules, and to apply such general rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar to every human creature in the common affairs of life, and it is the only one by which any real discovery in philosophy can be made.

All our curious theories of the formation of the earth, of the generation of animals, of the origin of natural and moral evil, so far as they go beyond a just induction from facts, are vanity and folly, no less than the vortices of Descartes, or the Archæus of Paracelsus. Perhaps the philosophy of the mind hath been no less adulterated by theories, than that of the material system. The theory of ideas is indeed very ancient, and hath been very universally received; but, as neither of these titles can give it authenticity, they ought

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not to screen it from a free and candid examination, especially in this age, when it hath produced a system of scepticism, that seems to triumph over all science, and even over the dictates of common sense.

All that we know of the body is owing to anatomical dissection and observation; and it must be by an anatomy of the mind, that we can discover its powers and principles. An anatomist, who hath happy opportunities, may have access to examine, with his own eyes, and with equal accuracy, bodies of different ages, sexes, and conditions; so that what is defective, obscure, or preternatural in one, may be discerned clearly, and in its most perfect state, in another. But the anatomist of the mind cannot have the same advantage: it is his own mind only that he can examine with any degree of accuracy and distinctness. This is the only subject he can look into: he may, from outward signs, collect the operations of other minds; but these signs are for the most part ambiguous, and must be interpreted by what he perceives within himself.

So that, if a philosopher could delineate to us, distinctly and methodically, all the operations of the thinking principle within him, which no man was ever able to do, this would be only the anatomy of one particular subject, which would be both deficient and erroneous, if applied to human nature in general; for a little reflection may satisfy us, that the difference of minds is greater than that of any other beings, which we consider as of the same species.

Of the various powers and faculties we possess, there are some which nature seems to have planted and reared, as to have left nothing to human industry. Such are the powers which we have in common with the brutes, and which are necessary to the preservation of the individual, or the continuance of the kind. There are other powers, of which nature hath only planted the seeds in our minds, but hath left the rear-

ing of them to human culture. It is by the proper culture of these, that we are capable of all those improvements in intellects, in taste, and in morals which exalt and dignify human nature; while, on the other hand, the neglect or perversion of them causes its degeneracy and corruption.

The language of philosophers, with regard to the original faculties of the mind, is so adapted to the prevailing system, that it cannot fit any other; like a coat that fits the man for whom it was made, and shews him to advantage, which yet will fit very awkward upon one of a different make, although perhaps as handsome and as well proportioned. It is hardly possible to make any innovation in our philosophy concerning the mind and its operations, without using new words and phrases, or giving a different meaning to those which are received; a liberty which, even when necessary, creates prejudice and misconstruction, and that must wait the sanction of time to authorise it. For innovations in language, like those in religion and government, are always suspected and disliked, till use hath made them familiar, and prescription hath given them a title.

If the original perceptions and notions of the mind were to make their appearance single and unmixed, as we first received them from the hand of nature, one accustomed to reflection would have less difficulty in tracing them; but, before we are capable of reflection, they are so mixed, compounded, and decompounded, by habits, associations, and abstractions, that it is hard to know what they were originally. The mind may in this respect be compared to an apothecary or chymist; whose materials indeed are furnished by nature; but for the purposes of his art, he mixes, compounds, dissolves, evaporates, and sublimes them, till they put on a quite different appearance; so that it is very difficult to know what they were at first, and much more to bring them

Back to their original and natural form. And this work of the mind is not carried on by deliberate acts of mature reason, which we might recollect, but by means of instincts, habits, associations, and other principles, which operate before we come to the use of reason; so that it is extremely difficult for the mind to trace back those operations which have employed it, hence it first began to think and act.

Could we obtain a distinct and full history of all that hath passed in the mind of a child from the beginning of life and sensation, till it grows up to the use of reason; how its infant faculties began to work, and how they brought forth and ripened all the various notions, opinions, and sentiments, which we find in ourselves when we come to be capable of reflection; this would be a treasure of natural history, which would probably give more light into the human faculties, than all the systems of philosophers about them, hence the beginning of the world.— But it is in vain to wish for what nature has not put within the reach of our power. Reflection, the only instrument by which we can discern the powers of the mind, comes too late to observe the progress of nature in raising them from their infancy to perfection.

It must therefore require great caution, and great application of mind, for a man that is grown up in all the prejudices of education, fashion, and philosophy, to unravel his notions and opinions, until he finds out the simple and original principles of his constitution, of which no account can be given but the will of our maker. This may be truly called, an analysis of the human faculties; and, till this is performed, it is in vain we expect any just system of the mind; that is, an enumeration of the original powers and laws of our constitution, and an explication from them of the various phenomena of human nature.

Success, in an enquiry of this kind, is not in human power to command;

but perhaps it is possible, by caution and humility to avoid error and delusion. The labyrinth may be too intricate, and the thread too fine, to be traced through all its windings: but, if we stop where we can trace it no farther, and secure the ground we have gained, there is no harm done: a quicker eye may in time trace it farther.

It is genius, and not the want of it, that adulterates philosophy, and fills it with error and false theory. A creative imagination disdains the mean offices of digging for a foundation, of removing rubbish, and carrying materials: leaving these servile employments to the drudges in science, it plans a design, and raises a fabric. Invention supplies materials where they are wanting, and fancy adds colouring, and every ornament. The work pleases the eye, and wants nothing but solidity and a good foundation. It seems even to vie with the works of nature, till the envy of some succeeding architect demolishes it, and builds as goodly a fabric of his own in its place.

OMICRON.

March 2, 1790.

An injured Wife's REVENGE.

A real HISTORY.

(From a British publication.)

SOON after the beginning of the present century, a young nobleman of a neighbouring country, whom I shall chuse to call by the name of Valero, began to appear in the world, and had given sufficient proofs of his good sense, prudence, and valor, at an age when others have scarce got from under their tutors at the University. This young nobleman became extravagantly enamoured with a young lady of quality in the neighbourhood, whom I shall call Celia.—Perhaps you expect, I should describe her as the most distinguished beauty, that can be figured by the imagination. No. As I am to relate a genuine story, I shall leave such fine descriptions

to the ingenious and rich fancy of our modern novelists.—All I shall say with regard to Celia is, that she had a fine shape, a graceful mien, and a mind adorned with so many good qualities, that she was admired by all who could obtain the happiness of her conversation.—Tho' she did not pass for a beauty, yet she certainly must have been exceedingly agreeable, at least in the eyes of Valero.

Celia was the only child of her parents, who had rich possessions; and besides, she had an uncle, whose estate exceeded any in the country where they lived, and as he had no child of his own, he was resolved, that Celia, of whom he was dotingly fond, should be his own heiress.—Thus Celia was deservedly deemed a great fortune; and as her expectations consisted mostly in lands which are open to the view of all, there could be no deceit: Unlike to many of our modern ladies of fortune, who generally pass for being much richer than they really are, by which means the husband is disappointed; and this often creates indifference and neglect after they are married.

Celia's opulent fortune of course brought her a crowd of admirers. Almost all the young men of quality in that and the adjacent counties, made their addresses; but as Valero's proceeded from a real passion, he was the most earnest and assiduous; and as Celia had more penetration than is usually the lot of her sex, she quickly perceived the difference. However, as she had likewise an extraordinary share of sense, she resolved to suspend settling her affections, till she had discovered which of her lovers was the most disinterested.

This was a discovery not easily to be come at by a lady in Celia's circumstances; for nothing equals the dissimulation of most men, when fordid interest is in view: They will play the hypocrite, they will say, they will do any thing they think necessary for accomplishing the end they

aim at. As Celia knew this, her design gave her great perplexity; but at last she bethought herself of this experiment. She applied to her lovers one by one; and told them, that both her father and her uncle were resolved to settle their whole estate in trustees for the benefit of her children, and that even the yearly revenue, except a small part for her subsistence, was to go to the same use. While she told this, she fixed her eyes upon the countenance of the man she told it to, as intently as her natural modesty would permit; and she found it startled every one of them but Valero: All of them received the news with some concern; but he received it with joy, and in a transport told her, he was glad to hear it, because from that time she could not suspect, that his addresses were to her fortune, and not to her person. All but Valero applied to her father and uncle to know the truth of what she had told; but he, without giving himself any such trouble, continued his addresses as assiduously as ever.

From this experiment she concluded, that Valero was the most disinterested and the sincerest lover; therefore she resolved, as to him, to give a loose to her affections, and at last they settled entirely upon the happy Valero, who was then really, what, with reason, she supposed him to be, her most sincere and hearty admirer.

Though Valero was possessed of a tolerable estate, and of as high quality as any other, yet as his estate was not near so good as that of some of her pretended lovers, it was with some difficulty he obtained the consent of her parents and uncle; but by his and Celia's good conduct, all difficulties were surmounted, and the happy couple were joined in marriage.

Nothing could be more happy than this couple were for several years. Their behavior and actions appeared more like two fond lovers than man and wife. They were the admiration of their neighbours, and

of the whole county, where their great estate made them conspicuous; for both Celia's parents and uncle being now dead, they were in possession of the whole. Such a perfect union subsisted between them as can scarcely be paralleled in story, and might have lasted till the end of their lives, had not the bewitching eyes of young Zara (as I shall call her) interrupted their mutual enjoyments.

Zara, as to her person, was really a compleat beauty, but of all the women upon earth no one was a greater coquet:—No one studied more to put in practice all the arts she could contrive to please; and, like all coquets, delighted in nothing so much as in robbing another woman of her lover. She beheld with envy the happy condition of Celia, and resolved to make a conquest, if possible, of Valero, even at the expence of her character, as well as virtue. Happy had it been for him, had he been as constant as true; but the beauty of Zara began to shake his constancy, and, unluckily for him, stole at last into his heart. By granting him favors which no modest woman would grant, she at last made an intire conquest; and she fixed her empire with so much subtilty and address, that by degrees he lost all the affection he had for his wife. However he continued to treat her with complaisance; but Celia had too much penetration to be imposed on: She soon perceived the difference between true love and complaisance: She plainly saw, she had lost her husband's affections; and his frequent and long visits to Zara, made her see where they were flown.

The now unhappy Celia bore this change in her husband for some time with patience; but the extravagance of Zara at last put an end to it. A coquet is incapable of true love or friendship: She loves herself only; and shews love to a man in proportion as he furnishes her with means to make new conquests.—Zara was thoroughly acquainted

with the ascendant she had over Valero, and acted in such an artful manner, that she never seemed to want or desire any thing, which engaged him to be ridiculously extravagant in his offerings; but then upon every present she affected an increase of fondness, and this prompted him to a renewal as soon as possible.

Celia could not bear to see her bed forsaken, and at the same time the fortune she had brought squandered, in supporting the vanity and extravagance of an harlot. She at last broke out into complaints and revilings; and these were so just and piercing, that Valero, hardened as he was, could not bear them; but went off with his charming Zara to live in a distant country.

This, one would imagine, was sufficient to extinguish the embers of love still smothering in the breast of Celia; and she did what she could to forget both her husband and the injury he had done her; but pride and jealousy took the whole possession of her soul, and gave her no rest either by night or day: Every moment her once loved Valero was possessed by Zara, she looked on as a fresh triumph over her charms; and her imagination suggested thousands of insulting gestures and expressions in her rival. These two passions, as they usually do, became at last the harbingers of revenge; and she resolved upon the most extraordinary instance of it that ever, I believe, entered into the heart of an injured woman.

For this purpose she feigned sickness, and to be sometimes light-headed. In her fits of pretended madness she continually cried out, that some people were breaking into the room to murder her; and insisted upon having all the windows secured by iron bars, and her chamber door by a strong lock, and bolts padlocked on the inside, so that it could not be opened without two or three keys, which she always kept in her pocket. Some days after this was done, she desired to see her hus-

band, protesting she could not die in peace till she had declared to him her forgiveness; upon which an express was sent to the country where he had retired with his beloved Zara.

Valero's wants, and the extravagance of his mistress, had quite changed his temper. He was now become the most selfish, avaricious man alive. As his wife had still some part of her estate which she might dispose of by will, in order to cause her to make a will in his favor, he resolved to leave the arms of his mistress to play the hypocrite to his wife, and to profess repentance and remorse. When he arrived, he fell on his knees at her bedside, and begged forgiveness.—She having resolved to play the hypocrite as well as he, took him by the hand, bid him rise and embrace her, for that she heartily forgave him. Before night she ordered a bed to be brought into her room, and made up for her husband; for that she could sleep with more ease if he lay in the room by her. In a few days, to his regret, she declared herself much better; and that there was no need for any of her friends or servants to sit up in her chamber. Those who were thus employed, thought she might have something particular to communicate to her husband, which made them the more readily agree to obey, although they apprehended her to be still in great danger.

Before they all retired, she raised herself from her easy chair, where she was then sitting, embraced her husband with as much seeming tenderness as ever she had done in her life, and said; As there is wood enough in my closet, my dear Valero will keep up the fire, and will help me to bed, so none of you need stay any longer; whereupon they were left together.

What happened afterwards between them, no one can tell; for soon after midnight the family were alarmed with the smell of fire: As it seemed to come from her cham-

ber, they ran to the door, and looking through the key-hole, saw the whole room in a blaze. Valero came to the door, but they saw his wife get hold of him in her arms, and heard her cry, *Thou perjured man! Thou needest not struggle! There is no escaping! There is no relief! The door is fast locked and bolted, the keys flung over the window! As thou wast determined we should not live together, I am determined we shall die together.* After which they saw her pull him backwards upon the bed, then in a flame, where they were soon stifled, and both burnt to death before the servants could break into the room.

After the fire was with difficulty extinguished, it appeared by the great quantity of wood ashes and bits of leaves of books upon the floor, that when he was asleep, she had taken all the books, and all the wood from the closet, which under various pretences she had got almost filled with those combustible materials, had spread them all over the room, and afterwards set them on fire. Thus miserably perished, by their own extravagant passions, a couple, once the most loving, once the most happy of any in the kingdom in which they lived. A melancholy warning to mankind, to beware of unruly passions; and a proof that our passions, like the element in which these two lovers expired, are good servants, but bad masters.

MODERATION RECOMMENDED.

A FABLE.

A BOY, fond of a butterfly, pursued it from flower to flower. He thought to surprise it among the leaves of a rose; then to cover it with his hat as it was feeding on a daisy; he followed it from blossom to blossom; but the active creature still eluded his grasp. Observing it now half buried in the cup of a tulip, he rushed forward, and happened unluckily to crush it. The poor boy, chagrined at his rashness, was addressed by the dying insect in the

following words: "Behold the fruit of thy impetuosity: Know that pleasure is but a painted butterfly, which may be indulged for amusement; but, if embraced with too much ardor, will perish in thy grasp."

A DIALOGUE between OCTAVIA, PORTIA, and ARRIA.

Portia. **H**OW has it happened, Octavia, that Arria and I, who have a higher rank than you in the temple of Fame, should have a lower here in Elysium? We are told, that the virtues you exerted, as a wife, were greater than ours. Be so good as to explain to us what were those virtues. It is the privilege of this place, that one can bear superiority without mortification.—The jealousy of precedence died with the rest of our mortal frailties. Tell us then your own story. We will sit down under the shade of this myrtle grove, and listen to it with pleasure.

Octavia. Noble ladies, the glory of our sex and of Rome, I will not refuse to comply with your desire, though it recalls to my mind some scenes which my heart would wish to forget. There can be only one reason why Minos should have given to my conjugal virtues a preference above yours; which is, that the trial assigned to them was harder.

Arria. How! madam; harder than to die for your husband! We died for ours.

Octavia. You did, for husbands who loved you, and were the most virtuous men of the ages they lived in; who trusted you with their lives, their fame, their honor. To outlive such husbands is, in my judgment, a harder effort of virtue, than to die for them, or with them. But Mark Antony, to whom my brother Octavius, for reasons of state, gave my hand, was indifferent to me, and loved another. Yet he has told me himself, I was handsomer than his mistress Cleopatra. Younger I cer-

tainly was; and to men *that* is generally a charm sufficient to turn the scale in one's favor. I had been loved by Marcellus. Antony said, he loved me, when he pledged to me his faith. Perhaps he did for a time: anew handsome woman might, from his natural inconstancy, make him forget an old attachment. He was but too amiable. His very vices had charms beyond other men's virtues.—Such vivacity! such fire! such a towering pride! He seemed made by nature to command; to govern the world—to govern it with such ease, that the business of it did not rob him of an hour of pleasure! Nevertheless, while his inclination for me continued, this haughty lord of mankind, who could hardly bring his high spirit to treat my brother, his partner in empire, with the necessary respect, was to me as submissive, as obedient to every wish of my heart, as the humblest lover that ever sighed in the vales of Arcadia. Thus he seduced my affection from the manes of Marcellus, and fixed it on himself. He fixed it, ladies, (I own it with some confusion) more fondly than it had been ever fixed on Marcellus. And when he had done so, he scorned me, he forsook me; he returned to Cleopatra.—Think who I was:—the sister of Cæsar, sacrificed to a vile Egyptian queen, the harlot of Julius, the disgrace of her sex! Every outrage was added, that could incense me still more. He gave her, at sundry times, as public marks of his love, many provinces of the empire of Rome in the east. He read her love-letters openly, in his tribunal itself; even while he was hearing and judging the causes of kings. Nay he left his tribunal, and one of the best Roman orators pleading before him, to follow her litter, in which she happened to be passing by at that time. But, what was more grievous to me than all these demonstrations of his extravagant passion for that infamous woman, he had the assurance, in a letter to my brother, to call her

his wife. Which of you, ladies, could have patiently borne this treatment?

Arria. Not I, madam, in truth. Had I been in your place, the dagger with which I pierced my own bosom, to shew my dear Pætus how easy it was to die; that dagger should I have plunged into Antony's heart, if piety to the gods, and a due respect to the purity of my own soul, had not stopped my hand. But, I verily believe, I should have killed myself; not, as I did, out of affection to my husband, but out of shame and indignation at the wrongs I endured.

Portia. I must own, Octavia, that to bear such usage, was harder to a woman than to *see a fellow fire.*

Octavia. Yet I did bear it, madam, without even a complaint which could hurt or offend my husband.—Nay, more; at his return from his Parthian expedition, which his impatience to bear a long absence from Cleopatra had made unfortunate and inglorious, I went to meet him in Syria, and carried with me rich presents of cloaths and money for his troops, a great number of horses, and two thousand chosen soldiers equipped and armed like my brother's prætorian bands. He sent to to stop me at Athens, because his mistress was then with him. I obeyed his orders; but I wrote to him, by one of his most faithful friends, a letter full of resignation, and such tenderness for him as I imagined might have power to touch his heart. My envoy served me so well, he set my fidelity in so fair a light, and gave such reasons to Antony why he ought to see and receive me with kindness, that Cleopatra was alarmed. All her arts were employed, to prevent him from seeing me, and to draw him again into Egypt. Those arts prevailed. He sent me back into Italy, and gave himself up more than ever to the witchcraft of that *Circé.* He added Africa to the states he had bestowed on her before; and declared Cæsar, her spurious son by Julius Cæsar, heir to all her do-

minions, except Phœnicia and Cilicia, which, with the Upper Syria, he gave to Ptolemy, his second son by her; and at the same time declared his eldest son by her, whom he had espoused to the prince of Media, heir to that kingdom, and king of Armenia, nay, and of the whole Parthian empire, which he meant to conquer for *him.* The children I had brought him he entirely neglected, as if they had been bastards.—I wept—I lamented the wretched captivity he was in;—but I never reproached him. My brother, exasperated at so many indignities, commanded me to quit the house of my husband at Rome, and come into his. I refused to obey him. I remained in Antony's house. I persisted to take care of his children by Fulvia, the same tender care as of my own. I gave my protection to all his friends at Rome. I implored my brother, not to make my jealousy or my wrongs the cause of a civil war. But the injuries done to Rome by Antony's conduct could not possibly be forgiven. When he found he should draw the Roman arms on himself, he sent orders to me to leave his house. I did so; but carried with me all his children by Fulvia except Antyllus, the eldest, who was then with him in Egypt. After his death and Cleopatra's, I took her children by him, and educated them with my own.

Arria. Is it possible, madam? the children of Cleopatra?

Octavia. Yes, the children of my rival. I married her daughter to Juba, king of Mauritania, the most accomplished and the handsomest prince in the world.

Arria. Tell me, Octavia, did not your pride and resentment entirely cure you of your passion for Antony, as soon as you saw him go back to Cleopatra? and was not your whole conduct afterward the effect of cool reason, undisturbed by the agitations of jealous and tortured love?

Octavia. You probe my heart very deeply. That I had some help

from resentment and the natural pride of my sex, I will not deny.— But I was not become *indifferent* to my husband. I loved the Antony who had been my lover, more than I was angry with the Antony who forsook me and loved another woman. Had he left Cleopatra, and returned to me again with all his former affection, I really believe I should have loved him as well as before.

Arria. If the merit of a wife is to be measured by her sufferings, your heart was unquestionably the most perfect model of conjugal virtue.— The wound I gave mine was but a scratch in comparison to many you felt. Yet I don't know whether it would be any benefit to the world, that there should be in it many Octavias. *Too good subjects are apt to make bad kings.*

Portia. True, Arria; the wives of Brutus and Cecinna Pætus may be allowed to have spirits a little rebellious. Octavia was educated in the court of her brother. Subjection and patience were much better taught there than in our houses, where the Roman liberty made its last abode: and though I will not dispute the judgment of Minos, I cannot help thinking that the affection of a wife to her husband is more or less respectable in proportion to the character of that husband. If I could have had for Antony the same friendship as I had for Brutus, I should have despised myself.

Octavia. My fondness for Antony was ill-placed; but my perseverance in the performance of all the duties of a wife, notwithstanding his ill usage, a perseverance made more difficult by the very excess of my love, appeared to Minos the highest and most meritorious effort of female resolution, against the seductions of the most dangerous enemy to our virtue, *offended pride.*

VOL. II. No. 3.

For the *Christian's*, *Scholar's*, and *Farmer's Magazine.*

CRUELTY TO BRUTE ANIMALS— censured.

Extracted from Sir Thomas Fitzborne's Letters on several Subjects.

TO PHILOTES.

I FEAR I shall lose all my credit with you as a gardener, by this specimen which I venture to send you, of the produce of my walls.— The snails, indeed, have had more than their share of peaches and nectarines this season; but will you not smile, when I tell you I deem it a sort of cruelty to suffer them to be destroyed? I shall scarce dare to acknowledge this weakness, (as the generality of the world, no doubt, would call it) had I not experienced by many agreeable instances, that I may safely lay open to you every sentiment of my heart. To confess the truth then, I have some scruples with respect to the liberty we assume in the *unlimited* destruction of those lower orders of existence. I know not upon what principle of reason and justice it is, that mankind have founded their right over the lives of every creature that is placed in a subordinate rank of being to themselves.—Whatever claim they may have in right of food and self-defence, did they not extend their privilege farther than those two articles would reasonably carry them, numberless beings might enjoy their lives in peace, who are now hurried out of them by the most wanton and unnecessary cruelties. I cannot indeed discover, why it should be thought less inhuman to crush to death an harmless insect, whose single offence is, that he eats that food which nature has prepared for him, than it would be, were I to kill any more bulky creature for the same reason. There are few tempers so hardened to the impressions of humanity, as not to shudder at the thought

of the latter, and yet the former is universally practised without the least check of compassion. This seems to arise from the gross error of supposing that every creature is really in itself contemptible, which happens to be cloathed with a body infinitely disproportionate to our own, not considering that *great* and *little* are merely relative terms. But the inimitable Shakespear would teach us that,

—The poor beetle that we tread upon,

In corporal suff'rance feels a pang as great

As when a giant dies.—

And that is not thrown out in the latitude of poetical imagination, but supported by the discoveries of the most improved philosophy:—For there is every reason to believe, that the sensations of many insects are as exquisite as those of creatures of far more enlarged dimensions; perhaps even more so. The *Millepedes*, for instance, rolls itself round upon the slightest touch, and the snail gathers in her horns upon the least approach of your hand.—Are not these the strongest indications of their sensibility? And is it any evidence of ours, that we are not therefore induced to treat them with a more sympathizing tenderness?

I was extremely pleased with a sentiment I met with the other day in honest Montagne. That good-natured author remarks, that there is a certain general claim of kindness and benevolence, which every species of creatures has a right to from us. It is to be regretted, that this generous maxim is not more attended to in the affair of education, and pressed home upon tender minds in its full extent and latitude. I am far, indeed, from thinking that the early delight which children discover in tormenting flies, &c. is a mark of any innate cruelty of temper, because this turn may be accounted for upon other principles; and it is entertaining unworthy notions of the Deity, to suppose he

forms mankind with a propensity to the most detestable of all dispositions. But most certainly, by being unrestrained in sports of this kind, they may acquire, by habit, what they never would have learned from nature, and grow up into a confirmed inattention to every kind of suffering, but their own. Accordingly, the supreme court of judicature at Athens thought an instance of this sort not below their cognizance, and punished a boy for putting out the eyes of a poor bird that had unhappily fallen into his hands.

It might be of service, therefore, it should seem, in order to awaken, as early as possible in children, an extensive sense of humanity, to give them a view of several sorts of insects, as they may be magnified by the assistance of glasses, and to shew them that the same evident marks of wisdom and goodness prevail in the formation of the minutest insect, as in that of the most enormous leviathan; that they are equally furnished with whatever is necessary, not only to the preservation, but the happiness of their beings, in that class of existence to which Providence has assigned them; in a word, that the whole construction of their respective organs distinctly proclaims them the objects of the Divine benevolence, and therefore, that they justly ought to be so of ours.

I am, &c.

To the Editors of the Christian's, Scholar's, and Farmer's Magazine.

Gentlemen,

Reading lately an Essay on the *First Principles of Natural Philosophy*, published in 1762, by the Reverend William Jones, late of University College in Oxford, I met with the following extraordinary CURE, by ELECTRICITY, which please to publish in your justly esteemed Miscellany.

BENEVOLUS.

A GIRL of about twelve years of age, (says Mr. Jones, fol. 261.)

the daughter of a shepherd in this parish of Wadenho, in Northamptonshire, having frequently exposed herself in the field to bad weather, was afflicted, in the beginning of the spring 1761, with flying pains in her limbs, soon followed by an hemiplegia, or stroke of the palsy, which seized her suddenly as she was at work, and deprived her of the use of her limbs on the right side, so that she was unable to stir from her chair, and was carried up and down stairs in it, to and from bed, by her father and mother. She complained also of a fixed pain toward the bottom of the spine, which became so violent, that, when in bed, she could rest in no posture but only with her face downward.

To remove this symptom, a blister, to be laid near the part, was recommended by a physician, a friend of mine, who happened to visit me while the girl was in this miserable condition. It had the desired effect, and removed this pain in a day or two; but her limbs on the right side were still as useless as before, and so invincibly cold, that her mother was employed many times in a day in rubbing them with hot flannels.

The blister was continued under the form of a perpetual blister: but I found, after some trial, that no farther benefit was to be expected from it; and having but little hope from the use of any internal medicines, I resolved to electrify her; to which her parents readily consented, and brought her to me in a chair for this purpose. The shock was given after the common method; only I endeavored to administer it in such a manner, that the fire, upon its discharge, should follow the course of the nerves (from the top of the spine downwards) throughout the whole side that was affected. After two or three strokes, of which she complained but little, though they were very severe; I enquired, whether she perceived any warmth or tingling in her limbs? to which she answered in the affirmative. When she had received about half a dozen strokes,

I dismissed her, ordering her parents to wrap her up warm in bed immediately and bring her to me again in a day or two.

At her next appearance she was much altered for the better: instead of that cold and numbness she had before complained of, her limbs had a glowing warmth in them from the time she had left me; and this was followed by a profuse sweating, which came on soon after she was put to bed, and continued for about two days after the first operation. There was likewise a copious discharge from the blister, which for some days before had produced no effect, and was in a manner dried up.

After the second operation she continued to mend. After the fourth, she went by herself upon crutches to a neighbour's house at some little distance. At this time, the shocks began to hurt her so much as to make her shed tears; a plain proof, that her limbs had now in a great measure recovered their sensibility.

After the sixth operation, she was able to walk up a steep hill to church, without any assistance even from a walking stick; and during this whole course, no medicines of any kind were administered. Some weakness did still remain, which electricity would not remove; therefore I recommended the use of the cold bath, by the help of which she soon recovered her strength, and is now able to work for a livelihood nearly as well as before, except that her leg on the right side is somewhat shorter than the other, which as she walks does necessarily occasion her to sink a little on that side.

After a time, she was much troubled with an inflammation in her eyes; and there appeared to be some violent humors adjoat in the habit, owing (as I suppose) to a translocation of the morbid matter from the nerves to the blood-vessels. I had recourse to some of the methods commonly applied to upon such occasions: and though the humor in her eyes is not absolutely cured, it is so far corrected as to give but lit-

the trouble, and I think she will by degrees entirely get the better of it.

As this case seems to be a remarkable one, I have given a circumstantial account of it; and the reader may depend upon the truth of all the particulars, none of which (to the best of my knowledge) are in any degree disguised or exaggerated.

I have had other opportunities (adds Mr. Jones) of trying the power of electricity, and though it ought not to be hastily cried up as a cure for all diseases, which hath been the misfortune of many an useful remedy, some there certainly are, to which it may be applied with a prospect of success; and I could be glad to see its usefulness properly ascertained, and discreetly limited, by some candid and judicious gentleman of the faculty.—From what has appeared to me within my own little sphere, I believe it may be of much service in pains of the rheumatism, and paralytic affections, where they are recent, and the patient not too far advanced in years. Some of the principal disorders arising from obstructions might find great help from it, if they are taken in time: and it might be worth while to try whether it would not stop the progress of a gutta serena, or of any other disorder that may be referred to this class, which is a very numerous one. For experience teaches, that it will put the matter of the disease in motion, and powerfully promote a diaphoresis: but it may require the skill of a regular physician, and some auxiliaries from medicine, to clear the body properly of the disease, and bring it to an happy issue.

Its greatest efficacy, I think, will be found in removing (and that in a very small space of time) all spasms or cramps, particularly such as proceed from any sudden cold upon the external parts. And it seems highly probable, that in the most extreme cases of this kind immediate relief might be expected from it, even in that dreadful spasm which

affects the muscles of the back or breast, and is so common both in the East and West-Indies.

STORY of THOMAS BELL, a Native of America.

(From an Irish Publication, in 1782.)

THIS man was usually called Tom Bell, a name given him, as I suppose, from his person and practices, being made familiar thro' every province in that country, and some of the islands. He had no other than the common school education that country afforded; and as far as that could help him, with much reading, and a very extensive memory, he was a good scholar, a man of genteel address, and of very insinuating manners, so much so, that there was scarce a gentleman of education and fortune in each province, who fell in his way, who had not suffered by his frauds and impositions. His mode was, to assume the name, relationship, or intimacy, with some gentleman or family of some distant province, with which there was at that time but little intimacy, except by sea, and that in the commercial line. Things being thus situated, Tom took advantage of the general hospitality which prevailed through most of the provinces, to insinuate himself into the good graces of families of respect; and when once introduced, by his engaging manner and sensible conversation, he not only procured genteel and friendly entertainment, but took care to learn the names, places, connections and situations of all those in the neighbourhood, but also of those of the adjoining province. Thus furnished with a general key, no door or purse was shut against him, until he had imposed on, or defrauded, almost every gentleman of hospitality in each province. At last his manoeuvres were so well known, that, at about fifty years of age he turned his thoughts to obtain an honest livelihood, by setting up a school at Edenton, in North Carolina, where school-masters were then scarce;

and in order to recommend himself, he advertised his intention in a Virginia paper, printed at Williamsburg, to the following purport:—

'That, as he had seen a great deal of life, and of the world, and unfortunately had fallen into great errors and crimes, he was the more able to steer youth clear of the rocks and shoals of immorality, than those who had been careful to avoid them; and in this manner recommended himself until he got a tolerable school at Edenton, where the writer of this conversed with him, and who took the liberty to say to him:

'I am greatly surprized, Mr. Bell, that a man of your abilities, good understanding and address, should have used such very bad means for your support, when you might have obtained, with ease and credit, a very genteel subsistence? Why, Sir, he replied, since you are so very plain and open with me, I confess to you, without reserve, how I was led into those errors and crimes of mine, with which you seem so well acquainted.

'When I was about twelve years old, I began to make my observations on mankind; studying very attentively the altitude of every man's understanding that came in my way; and by the time I was thirteen, I found, that the wisest and the weakest, as well as the best and worst of men, were to be duped; and from that time I studied and formed, in my own mind, duping into a kind of science, and in which you know, Sir, I have made a very considerable progress, and am now endeavoring, though late in life, to make all the amends in my power.'

ANECDOTES.

THE most wonderful anecdote, perhaps, in the world of letters, is the following. Milton, that glory of British literature, received not above ten pounds, at two different payments, for the copy of Paradise Lost; yet Mr. Hoyle, author

of the Treatise on the Game of Whist, after having disposed of all the first impression, sold the copy to the booksellers for two hundred guineas.

THE late Mr. M. paid his devoirs to a lady, already prepossessed in favor of a Mr. Pfalter; her partiality being evident in favor of the latter, the former took occasion to ask, in a room full of company, 'Pray, Miss, how far have you got in your Pfalter?'—'As far, as blessed is the man.'

A Mr. Wyman, who was famed for nothing but his stupidity and indolence, as he was going from home one day, was desired by his wife, not to be gone so much.—'She was afraid to be left alone'—'Po,' said he, '*Nought is never in danger*'—'I know that,' said she, 'but *Nought's wife is.*'

LOUIS XIV. was told that Lord Stair was one of the best bred men in Europe. 'I shall soon put him to the test,' said the king; and asking Lord Stair to take an airing with him. As soon as the door of the coach was opened, he bad him pass and go in: the other bowed and obeyed. The king said, 'the world is in the right in the character it gives: another person would have troubled me with ceremony.'

A Gentleman met another in the street, who was ill of a consumption, and accosted him thus—'Ah! my friend, you walk exceedingly slow.' 'Yes (replied the sick man) but I am going very fast.'

TWO gentlemen, one named Woodcock, the other Fuller, walking together, happened to see an owl; says the last, that bird is very much like a Woodcock. You are very wrong, says the other, for it is Fuller in the head, Fuller in the eyes, and Fuller all over.

A G R I C U L T U R E.

THEORY of AGRICULTURE.

(Continued from page 332.)

The most proper kinds of vegetables to be cultivated for the purposes of feeding cattle.

THOUGH this must be an article of the utmost consequence to every farmer, we do not find that it has been much considered. Mr. Anderson seems to have been the first writer on agriculture who hath properly attended to this subject; and what he hath wrote upon it, is rather a catalogue of desiderata, than any thing else; and indeed the desiderata on this subject are so many and so great, that we must acknowledge ourselves very unable to fill them up.—To attain to a competent knowledge in this respect, the following things must be taken into consideration. 1. The wholesomeness of the food for cattle, with regard to health and strength, or fatness. 2. The quantity that any extent of ground is capable of yielding. 3. The quantity necessary to feed the different kinds of cattle. 4. The labor of cultivation; and, 5. The soil they require to bring them to perfection, and the effect they have upon it.

With regard to the wholesomeness, it is plain, that as the natural food of wild cattle is the green succulent plants they meet with all the year round, food of this kind, could it be had, must be preferable to hay; and accordingly we find that cattle will always prefer succulent vegetables where they can get them. To find plants of this kind, and having proper qualities in other respects, we must search among those which continue green all the year round, or come to their greatest perfection in the winter-time.—Of these, cabbages bid fair for holding the first place; both as being very succulent,

and a very large quantity of them growing upon a small space of ground. In Mr. Young's Six Months Tour, we have an account of the produce of cabbages in many different places, and on a variety of soils. The produce by Mr. Crow at Keplin, on a clay soil, was, on an average of six years, 35 tons per acre; by Mr. Smelt at the Leases, on a sandy gravel, 18 tons per acre; by Mr. Scroop at Danby, on an average of six years, 37 tons per acre; and the general average of all the accounts given by Mr. Young, is 36 tons per acre.

Cabbages, however, have the great inconvenience of sometimes imparting a disagreeable flavor to the milk of cows fed with them, and even to the flesh of other cattle. This, it is said, may be prevented by carefully picking off the decayed and withered leaves: and very probably this is the case; for no vegetable inclines more to putrefaction than this; and therefore particular care ought to be taken to pull off all the leaves that have any symptoms of decay. Dr. Priestly found that air was rendered noxious by a cabbage leaf remaining in it for one night, though the leaf did not show any symptom of putrefaction. For milch-cows, probably the cabbages might be rendered more proper food by boiling them.

The culture of the turnip-rooted cabbage has lately been much practised, and greatly recommended, particularly for the purpose of a late spring feed; and seems indeed to be a most important article in the farming œconomy.

Turnips likewise produce very bulky crops, though far inferior to those of cabbages. According to Mr. Young's calculation, the finest soil does not produce above five tons of turnips per acre; which is

indeed a very great disproportion: but possibly such a quantity of turnips may not be consumed by cattle as of cabbages; an ox, of 80 stone weight, eat 210 lb. of cabbages in 24 hours, besides seven pound of hay.

Carrots are found to be an excellent food for cattle of all kinds, and are greatly relished by them. In a rich sand, according to Mr. Young's account, the produce of this root was 200 bushels per acre. In a finer soil, it was 640 bushels per acre. A lean hog was fattened by carrots in ten days time: he eat 196 lb.; and his fat was very fine, white, firm, and did not boil away in the dressing. They were preferred to turnips by the cattle. It is probable, indeed, that carrots will make a more wholesome food for cattle than either cabbages or turnips, as they are strongly antiseptic; inasmuch as to be used in poultices for correcting the sanies of cancers. It is probably owing to this, that the milk of cows fed on carrots is never found to have any bad taste. Six horses kept on them through the winter without oats, performed their work as usual, and looked equally well. This may be looked upon as a proof of their salubrity as a food; and it certainly can be no detriment to a farmer to be so much conversant in medical matters, as to know the impropriety of giving putrescent food to his cattle. It is well known, what a prodigious difference there is in the health of the human species when fed on putrid meats, in comparison of what they enjoy when supplied with food of a contrary nature; and why may there not be a difference in the health of beasts, as well as of men, when in similar circumstances? It is also very probable, that as carrots are more solid than cabbages or turnips, they will go much farther in feeding cattle than either of them. The above-mentioned example of the hog seems some kind of confirmation of this; he being fed, for ten days together, with 21 lb. less

weight of carrots than what an ox devoured of cabbages and hay in one day. There is a great disproportion, it must be owned, between the bulk of an ox and that of a hog; but we can scarce think that an ox will eat as much at a time as ten hogs. At Parlington in Yorkshire, twenty work-horses, four bullocks, and six milch cows, were fed on the carrots that grew on three acres, from the end of September till the beginning of May; and the animals never tasted any other food but a little hay. The milk was excellent, and thirty hogs were fattened upon what was left by the other cattle.

Potatoes likewise appear to be a very palatable food for all kinds of cattle; and not only oxen, hogs, &c. are easily fed by them, but even poultry. The cheapness of potatoes compared with other kinds of food for cattle, cannot well be known, as, besides the advantage of the crop, they improve the ground more than any other known vegetable. According to a correspondent of the Bath Society,—"roasting pork is never so moist and delicate as when fed with potatoes, and killed from the barn-doors without any confinement.—For bacon and hams, two bushels of pea-meal should be well incorporated with four bushels of boiled potatoes, which quantity will fat a hog of 12 stone (fourteen pounds to the stone.) Cows are particularly fond of them: half a bushel at night, and the same proportion in the morning, with a small quantity of hay, is sufficient to keep three cows in full milk; they will yield as much and as sweet butter as the best grass. In fattening cattle, I allow them all they will eat: a beast of about 35 stone will require a bushel per day, but will fatten one third sooner than on turnips. The potatoes should be clean washed, and not given until they are dry. They do not require boiling for any purpose but fattening hogs for bacon or poultry; the latter eat them green.

dily. I prefer the champion potato to any sort I ever cultivated.— They do not answer so well for horses and colts as I expected, (at least they have not with me) though some other gentlemen have approved of them as substitutes for oats."

The above mentioned vegetables have all of them the property of meliorating, rather than exhausting the soil; and this is certainly a very valuable qualification: but carrots and cabbages will not thrive except in soils that are already well cultivated; while potatoes and turnips may be used as the first crops of a soil with great advantage. In this respect, they are greatly superior to the others; as it may be disagreeable to take up the best grounds of a farm with plants designed only for food to cattle.

Buck-wheat has been lately recommended as an useful article in the present as well as other respects. It has been chiefly applied to the feeding of hogs, and esteemed equal in value to barley; it is much more easily ground than barley, as a malt-mill will grind it completely. Horses are very fond of the grain; poultry of all sorts are speedily fattened by it; and the blossom of the plant affords food for bees at a very opportune season of the year, when the meadows and trees are mostly stripped of their flowers. Probably the grain may hereafter be even found a material article in distillation, should a sufficient quantity be raised with that view. From the success of some experiments detailed in the Bath Society papers, and for which a premium was bestowed, it has been inferred, that this article ought in numerous cases to supersede the practice of summer-fallowing.

The herb called *burnet* hath been recommended as proper food for cattle, on account of its being an evergreen; and further recommended, by growing almost as fast in winter as in summer. Of this herb, however, we have very various accounts. In a letter addressed by Sir

James Caldwell, F. R. S. to the Dublin Society, the culture of this plant is strongly recommended on the authority of one Bartholomew Rocque, farmer at Walham-Green, a village about three miles south-west of London.

What gave occasion to the recommendation of this plant, was, that about the year 1760, Mr. Wych, chairman of the committee of Agriculture of the London Society for the encouragement of arts, manufactures, and commerce, came to Rocque, (who was become very eminent by the premiums he had received from the society) and told him, he had been thinking, that as there are many animals which subsist wholly upon the fruits of the earth, there must certainly be some plant or herb fit for them that naturally vegetates in winter; otherwise we must believe the Creator, infinitely wise and good, to have made creatures without providing for their subsistence; and that if there had been no such plants or herbs, many species of animals would have perished before we took them out of the hands of nature, and provided for them dry meat at a season, when, indigenous plants having been indiscriminately excluded, under the name of weeds, from cultivated fields and places set apart for natural grass, green or fresh meat was no longer to be found.

Rocque allowed the force of this reasoning; but said, the knowledge of a grass, or artificial pasture, that would vegetate in winter, and produce green fodder for cattle, was lost; at least, that he knew of no such plant. Mr. Wych, however, knowing how very great the advantage would be of discovering a green fodder for winter and early in the spring, wrote to Bern, and also to some considerable places in Sweden, stating the same argument, and asking the same question. His answers to these letters were the same that had been given by Rocque. They owned there must be such a plant, but declared they did not know it.

Mr. Wych then applied again to Rocque; and desired him to search for the plant so much desired, and so certainly existing. Rocque set about this search with great assiduity; and finding that a pimpernel, called *burnet*, was of very speedy growth, and grew near as fast in winter as in summer, he took a handful of it and carried it into his stable, where there were five horses; every one of which eat of it with the greatest eagerness, snatching it even without first smelling it. Upon the success of this experiment, he went to London, and bought all the *burnet*-seed he could get, amounting to no more than eight pounds, it having been only used in salads;—and he paid for it at the rate of 4*s*. a pound. Six of the eight pounds of seed he sowed upon half an acre of ground, in March, in the year 1761, with a quarter of a peck of spring-wheat, both by hand. The seed being very bad, it came up but thin. However, he sowed the other two pounds in the beginning of June, upon about six rood of ground: this he mowed in the beginning of August; and at Michaelmas he planted off the plants on about 20 rood of ground, giving each plant a foot every way, and taking care not to bury the heart. These plants bore two crops of seed the year following; the first about the middle of June, the second about the middle of September; but the June crop was the best. The year after, it grew very rank, and produced two crops of seed, both very good. As it ought not to be cut after September, he let it stand till the next year; when it sheltered itself, and grew very well during all the winter, except when there was a hard frost; and even during the frost it continued green, though it was not perceived to grow. In the March following it covered the ground very well, and was fit to receive cattle.

If the winter is not remarkably severe, the *burnet*, though cut in September, will be 18 inches long in

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March; and it may be fed from the beginning of February till May: if the cattle are taken off in May, there will be a good crop of seed in the beginning of July. Five weeks after the cattle are taken off, it may be removed, if that is preferred to its standing for seed; it grows at the rate of an inch a day, and is made into hay like other grass. It may be mown three times in one summer, and should be cut just before it begins to flower. Six rood of ground has produced 1150 pounds at the first cutting of the third year after it was sowed; and, in autumn 1763, Rocque sold no less than 300 bushels of the seed.

According to Rocque, the soil in which *burnet* flourishes best, is a dry gravel; the longest drouth never hurts it; and Sir James Caldwell asserts, that he saw a very vigorous and exuberant plant of this kind, growing from between two bricks in a wall in Rocque's ground, without any communication with the soil; for he had cut away all the fibres of the root that had stretched downward, and penetrated the earth, long before.

Burnet was found equally fit for feeding cows, sheep, and horses;—but the sheep must not be suffered to crop it too close. Though no seed was left among the hay, yet it proved nourishing food; and Rocque kept a horse upon nothing else, who, at the time of writing the account, was in good heart, and looked well. He affirmed also, that it cured horses of the distemper called *the grease*, and that by its means he cured one which was thought incurable; but says, it is only the first crop which has this effect.

This is the substance of Sir James Caldwell's letter to the Dublin Society, at least as to what regards the culture of *burnet*; and it might reasonably be expected, that a plant, whose use was recommended to the public with so much parade, would soon have come into universal esteem. We were surprised, there-

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fore, on looking into Mr. Miller's Dictionary, to find the following words, under the article *Poterium*:—"This plant has of late been recommended by *persons of little skill*, to be sown as a winter pabulum for cattle: but whoever will give themselves the trouble to examine the grounds where it naturally grows, will find the plants left uneaten by the cattle, when the grass about them has been cropped to the roots; besides, in wet winters, and in strong land, the plants are of short duration, and therefore very unfit for that purpose: nor is the produce sufficient to tempt any person of skill to engage in its culture; therefore I wish those persons to make trial of it in small quantities, before they embark largely in these new schemes." Mr. Anderson, too, in his *Essays on Agriculture*, mentions the produce of burnet being so small, as not to be worth cultivating.

Upon the authority of Mr. Rocque, likewise, the white beet is recommended as a most excellent food for cows; that it vegetates during the whole winter, consequently is very forward in the spring; and that the most profitable way of feeding cows is, to mow this herb, and give it to them green all the summer. It grew in Rocque's garden, during a very great drought, no less than four feet high, from the 30th of May to the 3d of July; which is no more than one month and four days. In summer it grows more than an inch a day, and is best sown in March: a bushel is enough for an acre, and will not cost more than ten shillings. It thrives best in a rich, deep, light soil: the stalks are very thick and succulent; the cows should therefore eat them green.

The PRACTICE of AGRICULTURE.

(Continued from page 235.)

TURNIPS.

THE turnip delights in a gravelly soil; and there it can be raised to the greatest perfection, and

with the least hazard of miscarrying. At the same time, there is no soil but will bear the turnip when well prepared.

No person ever deserved better of a country, than he who first cultivated turnips in the field.

Of all roots, the turnip requires the finest mould; and to that end, of all harrows frost is the best. In order to give access to frost, the land ought to be prepared by ribbing after harvest, as in preparing land for barley. If the field is not subject to annuals, it may lie in that state till the end of May; otherwise the weeds must be destroyed by a brakeing about the middle of April; and again in May, if weeds rise.—The first week of June, plough the field with a shallow furrow. Lime it if requisite, and harrow the lime into the soil. Draw single furrows with intervals of three feet, and lay dung in the furrows. Cover the dung sufficiently, by going round it with the plough, and forming the three feet spaces into ridges. The dung comes thus to lie below the crown of every ridge.

The season of sowing must be regulated by the time intended for feeding. Where intended for feeding in November, December, January, and February, the seed ought to be sown from the 1st to the 20th of June. Where the feeding is intended to be carried on to March, April, and May, the seed must not be sown till the end of July.

Though by a drill plough the seed may be sown of any thickness, the safest way is to sow thick. Thin sowing is liable to many accidents, which are far from being counterbalanced by the expence that is saved in thinning. Thick sowing can bear the ravage of the black fly, and leave a sufficient crop behind. It is a protection against drought, gives the plants a rapid progress, and establishes them in the ground before it is necessary to thin them.

The sowing turnip broadcast is universal in England, and common in Scotland, though a bad practice.

The eminent advantage of the turnip is, that beside a profitable crop, it makes a most complete fallow; and the latter cannot be obtained but by horse-hoeing. Upon that account, the sowing turnips in rows at three feet distance is recommended. Wider rows answer no profitable end, straiter rows afford not room for a horse to walk in. When the turnip is about four inches high, annual weeds will appear. Go round every interval with the slightest furrow possible, at the distance of two inches from each row, moving the earth from the rows towards the middle of the interval. A thin plate of iron must be fixed on the left side of the plough, to prevent the earth from falling back and burying the turnip. Next, let persons be employed to weed the rows with their fingers; which is better, and cheaper done, than with the hand-hoe. The hand-hoe, beside, is apt to disturb the roots of the turnips which are to stand, and to leave them open to drought by removing the earth from them. The standing turnips are to be at the distance of twelve inches from each other: a greater distance makes them swell too much; a less distance affords them not sufficient room. A person soon comes to be expert in finger-weeding.—The following hint may be necessary to a learner. To secure the turnip that is to stand, let him cover it with the left hand, and with the right pull up the turnip on both sides. After thus freeing the standing turnip, he may safely use both hands. Let the field remain in this state till the appearance of new annuals make a second ploughing necessary; which must be in the same furrow with the former, but a little deeper. As in this ploughing the iron plate is to be removed, part of the loose earth will fall back on the roots of the plants; the rest will fill the middle of the interval, and bury every weed. When weeds begin again to appear, then is the time for a third ploughing in an opposite direction, which lays the earth

to the roots of the plants. This ploughing may be about the middle of August; after which, weeds rise very faintly. If they do rise, another ploughing will clear the ground of them. Weeds, which at this time rise in the row, may be cleared with a hand-hoe, which can do little mischief among plants distant twelve inches from each other. It is certain, however, that it may be done cheaper with the hand. And after the leaves of turnips in a row meet together, the hand is the only instrument that can be applied for weeding.

In swampy ground, the surface of which is best reduced by paring and burning, the seed may be sown in rows with intervals of a foot. To save time, a drill-plough may be used that sows three or four rows at once. Hand-hoeing is proper for such ground; because the soil under the burnt *stratum* is commonly full of roots, which digest and rot better under ground than when brought to the surface by the plough. In the mean time, while these are digesting, the ashes will secure a good crop.

In cultivating turnips to advantage, great care should be taken to procure good, bright, and well-dried seed, and of the best kinds.

The Norfolk farmers generally raise the oval white, the large green topped, and the red or purple topped kinds, which from long experience they have found to be the most profitable.

The roots of the green topped will grow to a large size, and continue good much longer than others. The red or purple topped will also grow large, and continue good to the beginning of February; but the roots become hard and stringy sooner than the former.

The green topped, growing more above ground, is in more danger of sustaining injury from severe frosts than the red or purple, which are more than half covered by the soil; but it is the softest and sweetest, when grown large, of any kind.—

We have seen them brought to table a foot in diameter, and equally good as garden turnips.

Turnips delight in a light soil, consisting of sand and loam mixed; for when the soil is rich and heavy, although the crop may be as great in weight, they will be rank, and run to flower earlier in spring.

Turnip-feed, like that of grain, will not do well without frequent changing.

When the plants have got five leaves, they should be hoed, and set out at least six inches apart. A month afterward, or earlier if it shall be a wet season, a second hoeing should take place, and the plants be left at least fourteen inches distant from each other, especially if intended for feeding cattle; for where the plants are left thicker, they will be proportionably smaller, unless the land is very rich indeed.

Some farmers sow turnips in drills three feet asunder, and at a second hoeing leave them a foot apart in the rows. By this means the trouble and expence of hoeing is much lessened, and the crop of equal weight as when sown in the common method. The intervals may easily be cleared of weeds by the horse-hoe.

Great quantities of turnips are raised in Norfolk every year for feeding black cattle, which turn to great advantage.

Extraordinary crops of barley frequently succeed turnips, especially when fed off the land. In feeding them off, the cattle should not be suffered to run over too much of the ground at once, for in that case they will tread down and spoil twice as many as they eat. In Norfolk, they are confined by hurdles to as much as is sufficient for them for one day. By this mode the crop is eaten clean, the soil is equally trodden, which if light, is of much service, and equally manured by the cattle.

A notion prevails in many places, that mutton fattened with turnips is thereby rendered rank and

ill-tasted; but this is a vulgar error, the best mutton in Norfolk (and few counties have better) is all fed with turnips.

If the land is wet and springy, the best method is to draw and carry off your turnips to some dry pasture; for the treading of the cattle will not only injure the crop, but render the land so stiff, that you must be at an additional expence in ploughing.

To preserve turnips for late spring feed, the best method, and which has been tried with success by some of the best English farmers, is, to stack them up in dry straw; a load of which is sufficient to preserve forty tons of turnips. The method is easy, and as follows:—

After drawing your turnips in February, cut off the tops and tap roots, (which may be given to sheep) and let them lay a few days in the field, as no weather will then hurt them.

Then, on a layer of straw next the ground, place a layer of turnips two feet thick, and then another layer of straw, and so on alternately, till you have brought the heap to a point. Care must be taken to turn up the edges of the layers of straw, to prevent the turnips from rolling out; cover the top well with long straw, and it will serve as a thatch for the whole.

In this method, as the straw imbibes the moisture exhaled from the roots, all vegetation will be prevented, and the turnips will be nearly as good in May as when first drawn from the field. If straw is scarce, old halm or stubble will answer the same purpose.

But to prevent this trouble and expence, perhaps farmers in all counties would find it most to their interest to adopt the method used by the Norfolk farmers, which is, to continue sowing turnips to the latter end of August; by which means their late crops remain good in the field till the latter end of April, and often till the middle of May.

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The advantages of having turnips good till the spring feed is generally ready, are so obvious and so great, that many of the most intelligent farmers (although at first prejudiced against the practice) are now come into it, and find their account in so doing.

DESCRIPTION of an *OLETORY*
Or KITCHEN GARDEN, with its
appurtenances.

(Continued from page 239.)

Chevalier. ARE there not some sure marks by which we may know the species, before we see the fruit?

Prior. There are several species which resemble each other so much in their wood and foliage, that they frequently deceive the most skilful persons. We can never be too diffident of the presuming ignorance of dishonest gardeners, as well as of the mistakes of those who have the greatest probity, and likewise of the abuse that reigns in the names of fruit-trees, what the Parisians call the queen claudia is known by the name of the green apricock at Tours; at Roan it is the gay green, and at Vitri* the dauphin-plumb. The same diversity prevails with respect to other fruits, and they are frequently called by different names in gardens of the same neighbourhood.

Chevalier. At this rate indeed we can never know what we buy; but is there no remedy for such an inconvenience?

Prior. The best course we can take will be to lay out our money in those places that are most in repute, and to explain ourselves in such a manner as may prevent all equivocation. We should afterward be early in grafting, in a nursery, a great number of those species that are most approved. It is likewise a safe expedient to deposite some of the finest plants of the nursery, in wick-

er baskets, in order to be replaced in the room of those whose decay would interrupt that agreeable order and succession of fruits which you may be desirous of securing.

Chevalier. When we design to plant espaliers and dwarf trees, what particular space should be left between them? I here observe, that all the trees are twice as distant from each other, as they are in any other place that I have seen.

Prior. This disposition has been observed, because the temperament of the soil is excellent; had it been lean, and not very fertile, the trees would have been planted nearer to each other.

Chevalier. I should think the contrary practice would be most proper; for why should we expect the earth to be most fertile when it has least nourishment to impart?

Prior. I will first give you the particulars of the present method, and then acquaint you with the reasons for pursuing it.

When we plant against a low wall of about seven or eight feet in height, the trees are disposed at a much greater distance from each other than they are against a higher wall, that so they may be expanded without any confusion, and to afford them on each side the enjoyment of that liberty which is denied them at the top.

When the wall is twelve or fifteen feet high, the plantation may be set thicker, by placing a dwarf-tree between two other trees of a larger growth, which will embellish the wall, and render every part of it profitable.

But no circumstance is so proper to determine the just distance of the trees, as the temperament of the soil. If the wall be low, and the ground very good, the pear and peach-trees should be planted at the distance of nine feet from one another; and as the apricocks and plumb-trees shoot into a more luxuriant growth, their interval should be twelve feet. If the soil be but indifferent, the space between them enough to be less by three feet; so that those of the first class should

NOTE.

* A village a league distant from Paris, and famous for the finest nurseries in France.

grow within six feet of each other, and those of the second within nine. If the wall be lofty, and the soil excellent, the tall and short stocks are separated by a width of six feet; but if the ground be not extraordinary, they may be planted thicker, and four feet will be a sufficient extent for the intermediate space.

Chevalier. I am impatient to know the reason of this method.

Prior. It is this: The fruits generally spring from little weak branches, which die for the most part at the expiration of a few years. The strong and vigorous branches run all into wood, and their fruit is too small to be valuable. If your trees lengthen their roots in an excellent soil, and are only allowed a small space for the expansion of their branches, you will be obliged to lop these, to prevent their encroaching upon the boughs of the neighbouring espaliers. This contraction of their growth will render them exceeding vigorous, but it will likewise cause them to run into wood; whereas when they extend themselves in their natural manner, they shoot out a profusion of little branches proper for bearing fruit. The espaliers expand but little in a lean or indifferent soil, and therefore they ought to be planted closer to each other.

We are not confined to so much strictness in the disposition of dwarfs, and the distance between them may be very moderate in a rich soil; because they are not branched out on two sides only, like the espaliers, but swell into a round circumference.

Chevalier. Do you approve of the method of extending the branches of vines along the tops of walls, and above the espaliers?

Prior. When these last are young, the vine may very properly fill the vacancy, in order to refresh you with its fruit, as well as with its verdure.

Chevalier. I observe, when persons are preparing to plant, they always sink very deep trenches; and

I should be glad to know, Sir, what rule they follow in that particular.

Prior. The gardeners, when they are to plant espaliers, begin with opening a trench six feet wide, and three in depth, along the extent of the wall. But when they plant dwarfs, the trench should be eight feet in breadth, with the former depth, unless it be continued from one end of the garden to the other.

Chevalier. Do these dwarfs require a larger quantity of good soil than the espaliers? Or for what reason are they allowed eight feet in the breadth of their trenches?

Prior. The espalier, which is fastened to the wall, directs its roots from it, and requires an extent of six feet, in order to shoot them out on the other side: but the dwarf, which is placed in the middle of the trench, has not more than four feet of good earth on either side for the accommodation of its roots; and were the breadth of the trench less, the roots would plunge too soon into a bad earth.

If the earth which is dug out of the trench happens to be good, it ought to be inverted when it is thrown in; but if it be only indifferent, the trench should be filled up with other earth that has been prepared for some time.

Chevalier. One would wish to be certain of a good soil for planting.

Prior. The next circumstance to be regulated is the proper treatment of the roots and branches of the intended plantation. Trees extend their roots under the earth, that by the mediation of their fibres they may imbibe the water, which, together with the salt, contains the oil and other principles of their nourishment. They extend their branches at the same time into another fluid, which is the air, that they may be impregnated, and chiefly by the instrumentality of their leaves, with the fresh steams and volatile spirits that are constantly floating in it. The leaves therefore render the same offices to the branches, as the roots receive from the fibres. And

hence it follows, that if you transplant a tree with the earth that adheres to its roots, as is daily practised at present, you may leave all or part of its foliage upon it. The leaves are one of the best expedients for recruiting the tree with the humidity it lost in the day-time, by transpiration; and possibly, for diffusing to the extremity of the roots a warmth, as well as a stream of air, whose action and elasticity may give motion to the sap. It is evident by experience, that the leaves which are left on the tree contribute to the invigoration of its roots, and the speediness of its growth. But if the roots have been uncovered, and divested of the earth with which they were surrounded, the tree is then too weak to nourish all the branches after its transplantation; and it would be of no consequence to leave its foliage, which will be all shed in a few days. It will be necessary therefore to lop off the head, or at least to shorten all the branches very considerably, that the root which at first is only employed in repairing its losses, and whose operations are then very languid, may have only buds to nourish, instead of branches; and may be in a condition to transmit to them, by degrees, such a quantity of juices as will protrude a set of vigorous sprouts.

Chevalier. But what would be the consequence, should all the branches be kept on the tree we transplant?

Prior. The sap, being too weak to produce capital branches, would operate in those of the smallest dimensions, and supply them with fruit the ensuing year. The tree might deceive us by its plausible appearance; but as it would be unproductive of large branches, which are its only resource, and the basis of the fruit-branches; it would be incapable of expanding into a head, and must therefore shrink to a minuteness, and remain extremely languid, till at last it will be necessary to root it up. The practice of lopping off the head of a tree,

when it is not immediately transplanted with its adhering earth, is not to be contested.

The roots have been formerly considered in the same manner; and Monsieur de la Quintinie is almost as severe to them, as he is to the branches. It is with some difficulty that he consents to leave two or three of them on the plant; and he limits their largest extend to 10 or 12 inches. This method of his is still practised in many places.

Chevalier. May we be allowed to deviate from it, since he passes for an oracle in gardening?

Prior. The world undoubtedly has great obligations to him; but the virtuosi of the first class, and particularly Messieurs le Normand,* father and son, who succeeded Monsieur de la Quintinie, have discovered by a series of experiment, repeated with all imaginable accuracy, that if a tree be planted with all its sound roots, it will thrive much better, and will speedily acquire a vigor very different from that of its neighbor, which was planted with a few roots cut short. And when the contrary has at any time happened, they have always discovered an evident cause of this irregularity, which did not result from any circumstance of more or less roots.

Chevalier. We sustain no risque, when we act upon the credit of such authorities.

Prior. We may then conclude, that the safest method of transplanting trees is to preserve all their sound roots; and we may likewise suffer the fibrous roots to remain, when they appear fresh and vigorous. When the roots begin to exert their functions, they will certainly furnish more sap and aliment, than could be supplied, were their number reduced to two or three. It is prudence therefore not to pay such an implicit regard to a set of difficult and incommodious rules, as to de-

NOTE.

* Memoirs de M. le Normand.

stroy those roots which are as good as any we can desire, and to wait a length of time for others, while we already possess those that are sufficient.

When the places for the several trees have been marked out and opened, each plant is laid near the aperture into which it is afterwards to be inserted.

Chevalier. Should not the bottom of every hollow be covered with some compost?

Prior. All judicious planters entirely disapprove that method: For as the salts of that manure would be perpetually descending below the roots, they consequently must be useless to them. And as the roots would be involved in a corrupting sediment, they would undoubtedly be endangered by that putrefaction. The compost would likewise prevent the earth from binding about the roots so closely as it ought, and would form large vacuities by the dissipation of its own substance; by which means the fibrous roots would languish, for want of a proper soil to fasten upon. But the affair is different with respect to litter and other manures that are disposed round the stem of the tree, and above the surface of the earth; for then the salts and juices descend in a beneficial manner to the roots of the young plant; and the compost so placed is often rendered a necessary covering to secure the tender tree from the immoderate penetration of frost, and the breath of scorching winds, which would be fatal to it in the very first heats.

Chevalier. It were to be wished this compost had a more agreeable appearance in a garden.

Prior. It is usually covered over with a thin surface of earth, which conceals its deformities.

Chevalier. What season is set apart for planting?

Prior. Everyone declines it, when the earth is impregnated with too much rain, because it is then apt to consolidate about the roots, which renders them incapable of shooting

their fibres into so impliant a mass. The usual season for planting continues from the beginning of November to the middle of March. In lean soils the month of November is thought proper for planting, that the trees may continue to shoot their fibres, and gain some advance during the remainder of autumn. But in strong soils, where an immoderate humidity would be injurious to the young tree in the depth of winter, planting is deferred to the month of February, or even to March. One of these two seasons is likewise chosen for transplanting unfruitful trees and they have frequently been rendered fertile by a mere change of situation; which is a circumstance that favors a surmise I always entertained, that the diminution of the quantity, and the impetuous flow of the sap, accommodates its operations more effectually to the smallest branches, where the fruit-buds are lodged.

The most essential circumstance in transplanting, and especially great trees, is to render the earth very compact, and to form it round the roots with the hand through their whole extent. The water which is poured upon it, when the gardeners plant in the spring season, dilutes the soil, and causes it to descend and enfold the roots; but when they plant in autumn, they are discharged from the labor of watering, by the winter season, which will always be sufficiently liberal in that particular.

HINTS on the CULTURE of VINES.
By ROBERT STRETTLE JONES,
ESQ.

(Concluded from page 242.)

BUT to resume our history. The Vinalia, solemn festivals celebrated at Rome twice every year, declare the important point of light in which they beheld the cultivation of the grape.* The libations of

* Plin. xviii. 29.

milk instituted by Romulus, and Numa's prohibition to honor the dead, by pouring wine upon the tombs of their departed friends, make it evident, that vines were at that time not plenty, how much soever they multiplied in succeeding ages.—Some Gauls, who had tasted wine at Rome, were so delighted with its grateful flavor, that it became an additional argument in the resolution not of plundering and then returning to their gloomy forests, but of establishing themselves in the countries that produced it: to confederate their neighbours in the enterprize, they sent amongst them a quantity thereof; judging it would prove a more powerful incentive to the undertaking, than any arguments they could offer by letters or harangues, however sharply pointed by truth, or ornamented with eloquence.† So operative did this agreeable and powerful argument prove, that the lofty Alps stayed not their progress, pursuing ardently their conquests on both sides the Po, whilst those who staid behind the elder, the weaker, or the more irresolute, as was the custom in this deluge of the northern nations, applied themselves in a particular manner to the cultivation of the grape. The inhabitants of Marseilles and Narbone, when Cæsar vanquished Gaul, were in possession of some vines,‡ but the culture of them was afterwards prohibited by Domitian; and from that time neither Gauls, Britons or Spaniards, were permitted to plant any till the reign of Probus, A. D. 282. During the IVth century, vineyards were to be seen in Touraine; at Rheims and Laon in the Vth, from which time they have been propagated through all France. The

Franks applied themselves to encourage their growth, and other German nations attempted to open a tract of land in the black forest, and spread their clustering vineyards along the banks of the Rhine.

It is well known how plenty wines (the names and various kinds of which it would be tedious and unnecessary to mention and describe) are throughout most parts of the German empire, the kingdoms of France, Spain and Portugal; how great a branch of commerce that article has now become; how highly advanced in price within a few years—but not one of these well-known assertions hath better foundation in truth, than that there was a time when as little wine was made by the inhabitants of those countries, as at this day by the people of North-America; from which it is probable, large quantities may at no remote period be exported. Who therefore that shall behold, in the different climates with which we are blessed, a few small vineyards, planted with the sorts most proper for them, in anxious hope, and modest expectation, shall presume to determine upon the failure or success?—No man of observation can possess such rashness, well acquainted as he must be, that an happy conclusion often flows from a small, and sometimes even from an unpromising beginning. He can possibly, from the stores of memory, call forth into review the time when the wool of England was manufactured in Flanders, for the original proprietors; and that article, as well as her lead and tin, by which she was most known to the ancients, exported for her in vessels owned by the then great carriers of Europe, the Hans-Towns. At that day a people, who now make so very different a figure among the nations, were utterly unacquainted with the first principles of navigation and liberal commerce, jurisprudence, internal police, or the elegant arts of

NOTES.

† Plutarch in Camillo, T. Liv.

v. 33rd

‡ Pitiscus in vites, vinum and Gallia.

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polished life:—their needy nobles were seen roving from convent to convent, whilst the lower classes of their people crawled from hospital to hospital, to obtain relief of their necessities, from those useless or superstitious institutions, the cherishers of idleness, and barbarity of manners*. You need not lengthen, contrasted view, to evince the alteration happily flowing from the united aid of agriculture, commerce manufactures, and judicious laws enacted for their encouragement, in changing the manners of men, nay, almost the very face of nature, and feel every incitement to excel, by adding improvements, as are usual, to the most ingenious discoveries.

Mortimer tells us what grapes are most suitable for the English climate, and in what manner he made wine, which he asserts to have been as good as any imported from France. In England grapes produce a good vinous juice; but those agreeable to the palate in eating, are not most proper for wine. The vineyards are mostly destroyed through the island, but a few remain in Somersetshire; many places, in different parts of the kingdom, retain the name, though no vines are found growing upon the land, bearing testimony, however, together with many ancient records, specifying the quantities of land allotted to religious houses for raising wine, that they once flourished, tho' it hath come to pass that they are now generally neglected. But that they do not flourish as heretofore, appears not so much owing to an unfavourableness of air or soil, as to want of judicious culture, which had they received, they must have equalled those of France—or not improbably from some foolish, local prejudice, on the side of the inhabitants. Millart, speaking of what he calls the wild Virginia grape, and the

Virginia fox-grape, observes, that
 “ They grow in great plenty in the
 “ woods of America, where there
 “ are many sorts which produce
 “ fruit very little (measured by the
 “ same standard, no doubt, that be-
 “ litles man if unfortunately born
 “ here, as well as all other Ameri-
 “ can productions) inferior to the
 “ fine sorts cultivated in Europe:
 “ notwithstanding which, continues
 “ he, it is generally thought im-
 “ possible to make wine in Ameri-
 “ ca; but this, *I dare say*, must
 “ proceed rather from the want of
 “ skill than from any bad quality
 “ in the soil or climate; so that in-
 “ stead of planting vines on their
 “ loose, rich land, if they would
 “ plant them on rising grounds,
 “ rocky or hard upon the surface,
 “ they would have very good success;
 “ for the fault complained of is,
 “ that the grapes generally burst
 “ before fully ripe, which certainly
 “ must be occasioned by too much
 “ nourishment; therefore when
 “ planted on a poorer soil, this will
 “ be in part remedied. Another
 “ cause may be the moisture of the
 “ air, which being imbibed by the
 “ fruit, may break the skins.—This
 “ cannot be remedied until the
 “ country is better cleared of the
 “ timber.” Thus far Mr. Millar,
 whose established character in
 horticulture must give weight to
 his sentiments, and some of these
 are delivered with amiable candor.
 The above-mentioned complaint of
 the skins splitting, is by no means
 however confined to America, though
 supposed by some to proceed like-
 wise from the violence of the rain
 frequent in our thunder-showers,
 which are often very severe when
 the grape is considerably swelled;
 and perhaps the electric fluid is not
 without its effects. Vintagers in o-
 ther countries having the same com-
 plaint, many ways are tried to pre-
 vent it; sometimes they think with
 success. The late *truly patriotic*
 Peter Collinson, of London, used to
 point out the culture of the vine to

NOTES.

* Raynal, B. I:

† Vol. 2d. B. xvi. Ch. xxi.

‡ Dictionary Art. Vites.

the Americans who visited him, as an object of lasting importance.* In regard to rules for planting vineyards, or making wine, many treatises have been professedly written on the subject; and divers others there be, containing many valuable hints scattered through them more loosely, to which refer, but particularly, as it was written for the benefit of this country, Mr. ANTILL's *essay on the cultivation of the vine*, inserted in that highly esteemed work, *the transactions* of the American Philosophical Society; and the more so, as he was not a simple theorist, but wrote from the result of observation and experiment.

NOTE.

* See Account of his Life in the *Gent. Mag.*

Assuaged by no private interest, it has emboldened me the more to offer an handle for enquiry to those who can proceed farther and better in the same road; and shall be most happy if it prove, though but a weak attempt, the means of procuring, to this respectable Society, higher information towards promoting an undertaking, which appears pregnant with many beneficial consequences to United America, and to this state more particularly—and whilst pleased with the thought of having, at least, attempted to remove some of the rubbish, indulge me with looking forward, with an eager hope, to behold some abler hand speedily employed in laying a solid foundation, and rearing the goodly structure.

P O E T R Y.

An Hymn to the CREATOR.

GOD of my health, whose bounteous care

First gave me pow'r to move,
How shall my thankful heart declare
The wonders of thy love!

While void of thought and sense I lay,

Dust of my parent earth,
Thy breath inform'd the sleeping clay,

And call'd me into birth.

From thee my parts their fashion

And, ere my life began, I took,
Within the volume of thy book

Were written one by one.

Thine eye beheld in open view

The yet unfinish'd plan;

The shadowy lines thy pencil drew,

And form'd the future man.

O may this frame, that rising grow

Beneath thy plastic hands,

Be studious ever to pursue

Whate'er thy will command.

The soul that moves this earthly load,

Thy image let it bear,

Nor lose the traces of the God,

Who stamp'd his image there.

For the *Christian's*, *Scholar's*, and
Farmer's Magazine.

PERFECT HAPPINESS

Not to be obtained in this World.

"Men and Things are continually changing."

WHILE anxious mortals strive
in vain

The *famulus bonum* to obtain,

Each takes a different way;

Their aims are level'd in the dark,

Their arrows drop before the mark,

Or far beyond it stray.

The miser heaps up golden ore,

Surveys the glitt'ring mammon o'er,

And thinks he's gain'd the prize;

His bliss, alas! is soon destroy'd,

His treasures vanish unenjoy'd,

And he repining dies.

Others pursue the path of fame,
Striving to gain a lasting name,
Toil up the steep ascent;
Whilst the least blast, that scandal
breathes,
Mildews their never-fading wreaths,
And mars the true content.

So empty bubbles rais'd on high,
The gaudy rainbow's livery
By faint reflection wear;
But the first gale, that rudely blows,
Dissolves their offence as it flows,
To mix with common air.

Bacchus does some to joys invite,
Who in the jolly god delight,
And fills the goblets up;
But while he freely does dispense,
They drown their happiness and
sense,

In the too generous cup.

Others from wine to women fly,
And centre their felicity

In things that always change;
In search of constancy they rove
Thro' all the labyrinths of love,
And still are doom'd to range.

The fickle boy with double darts,
A bitter and a sweet imparts

To every human soul;
With so much gall the honey's mix'd,
That when we think our joys are fix'd,
We loath the tasted bowl.

Among the herd, some few more wise,
The mazy paths of learning prize,
And towards its temples bend;
But all their labors only shew,
He that knows most does nothing

know,

And there their searches end.

God, who is love, decreed it so,
Lest we should fix on things below,
And never look to him,

Who only has the power to bless,
From whom derives all happiness,
The fountain and the stream.

CLARINDA.

ON PLEASURE.

PLEASURES are few, and fewer
we enjoy:
Pleasure, like quicksilver, is bright
and coy.

We strive to grasp it, with our ut-
most skill;
Still it eludes us, and it glitters still,
If seiz'd at last, compute your migh-
ty gains:
What are they, but rank poison in
your veins;

ON A QUIET CONSCIENCE.

By a Monarch.

COME thine eyes and sleep se-
cure;

Thy soul is safe, thy body sure;
He who guards thee, he who keeps,
Never slumbers, never sleeps.

A quiet Conscience in the breast,
Has only peace, has only rest:
The music and the mirth of kings,
Are out of tune, unless she sings:
Then close thine eyes in peace, and
sleep secure:

No sleep so sweet as thine, no rest
so sure.

For the Christian's, Scholar's, and
Farmer's Magazine.

A MORNING THOUGHT.

TO what great goodness do I owe
That I perceive the light?
It is my God has been my guard,
And kept me thro' the night.

Then up to thee, O God, I'll look,
With joy, and with surprise;
And O! accept the poor and faint,
But willing sacrifice.

I know I cannot praise the well,
Nor thank thee as I ought;
Yet wilt thou not despise my thanks,
When they are willing brought.

Thou hast declar'd thyself to be
A God that heareth pray'r;
I trust thou wilt accept my thanks,
Tho' feeble as they are.

Thro' this approaching day, O God,
Be thou my constant guide:
And make thy law my great delight,
That therein I abide.

O unto me shew mercy, Lord,
And make my soul to prove
A faithful one, whose pleasure is
Confin'd within thy love.

Then keep me pure and undefil'd,
And keep me honest still;
Let my delight be praising thee,
And doing of thy will.

To LYCIDAS in the Country.

DEAR absent *Friend*, with wisdom blest'd,
Of all that's good and great possess'd,
What gay contrivance shall I find
To cheer thy spleen-distemper'd mind,
To chase the pensive hours away,
And bid thy solitude be gay?

You bid me write:—for *verse* you cry,

Can raise the soul to soar on high,
Can ev'ry rapt'rous joy impart,
And pleasingly improve the heart,

All this, dear *friend*, I freely grant,
But ease and solitude I want;
I want those calm delights that raise
The raptur'd soul to lofty lays.

From me can tuneful numbers flow,
Whose harrafs'd thoughts norespice know?

From me whom anxious cares perplex,
And never-ending labors vex,
Confin'd to town, tormenting pain!
Where hurry, noise, and nonsense reign?

Now call'd, perhaps, away in haste,
To tend a matrimonial feast,
And join some venal-hearted pair,
Who make not love, but wealth their care,
Slight the pure union's nobler ends,
And marry —, just to please their friends.

From thence with hasty steps I go
To scenes of poverty and woe,
And taught, by what I there survey,
I moralize the hours away.

Can these excite that heav'nly fire,
Which must the poet's song inspire?
No —! the gay sons of *Phæbus* love

The silent, thick-embow'ring grove,
To lie beside the limpid spring,
And hear the wood-born warblers sing,

To wander o'er sequestered scenes,
Or tread the flow'r-enamell'd plains,

Or near a cowslip bank reelin'd
To catch the fragrance from the wind,
Of noise and crowds, and cares afraid,
High rapt in solitude and shade.

On a YOUNG LADY.

HERE native graces with sound judgment grow,
And in one easy stream united flow.
When she but looks or speaks, with joy we hear,
She courts the soul into the eye, and ear.

Beauty alone bears a resistless sway,
And makes mankind, with joy and pride obey:

But, oh! when sense is with the graces join'd,

The woman's sweetness with the manly mind;

When nature with a partial hand does mix

The most engaging charms of either sex;

What's her command, but that we all adore

The noblest work of her almighty power?

A PASTORAL DIALOGUE.

CÆLIA.

TOO partial, *Damon*, are thy lays,
In *Chloe's* and *Amelia's* praise;
See! am not I as young?
Am I less soft, less gay, less fair?
Have I not lips, and eyes, and hair?
Then, *Damon*, O the truth declare!
Why have not I been sung?

DAMON.

The nymphs you hate, the nymphs you scorn,

With rival wreaths my brows adorn:
'Tis this awakes my lyre.

They tend my lambkins, and rejoice
To see me move, to hear my voice:

Like theirs were lovely *Cælia's* choice
Her presence would inspire.

CÆLIA.

Suppose each morning I should twine
A garland, for no brows but thine;
Shall I be then supreme?

If I sit by thee ev'ry day,
To hear thee sing, to see thee play;
Then say, O *Damon*, pr'y thee say,
Shall *Celia* be thy theme?

D A M O N.

Amelia then, tho' heavenly bright,
Not *Chloe*, fair as rising light,
With *Celia* shall contend;
I'll praise thy wit, thy shape, thy
mein;
Thy charms shall speak thee beau-
ty's queen;
In thee *Diana* shall be seen,
And every nymph shall bend.

ON FORTUNE.

*Fortuna saeva lata negotio, et
Ludum insolentem ludere pertinax.*
HOR.

FORTUNE, that with malicious
joy,
Does man, her slave, oppress;
Proud of her office to destroy,
Is seldom pleas'd to bless.

SACRED TO THE MEMORY OF GOV. LIVINGSTON.

SEE! to the grave good LIVING-
STON descends.
And o'er the bier each weeping virtue
bends!
Humanity with honor in her train,
And courage form'd all dangers to
dissain.

Sense, which conducted him thro'
ev'ry maze
Of policy, and glory's gen'rous
blaze,

Attend the herse—ye sons of learn-
ing, shed

The tear of pity o'er the virtuous
dead.

Ye heirs of glory! mourn the gen'-
rous man,

Who ne'er was known to err from
honor's plan.

Religion! at his tomb thy tribute
pay,

And let each poet pour the tender
lay.

Blest be the Patriot, who in free-
dom's cause

illum'd mankind, nor err'd from rea-
son's laws;

Blest be the Legislator, whose firm
plan

Studied the noblest interests of man;
And blest the Sage who deathless

laurels won,
Second in fame alone to WASHING-
TON.

Jersey! each honor to his me-
m'ry pay,

Erect the stately marble o'er his
clay:

And since his deeds in history's page
must shine,

Exult because a LIVINGSTON was
thine.

FOREIGN OCCURRENCES.

The present State of European Po- litics.

RUSSIA and Sweden, the only
two powers that have acted
with any degree of vigor this cam-
paign, appear on both sides as if
pretty well contented with what
they have done, and desirous now
of taking breath.

The kings of Hungary and Prus-
sia, like two prize fighters, continue
their menacing posture, but without
a blow being struck on either side.

Turkey stands aloof, as if wishing
for peace. The scattered strength
of that unwieldy empire always ill
adapts her for war; and the repug-
nance of her soldiery to discipline,
with the blows she has lately receiv-
ed, qualify her still less for it.

Poland, not foreseeing as yet any great
benefits from her new alliance with
Prussia, and dreading the loss of Thorn
and Dantzic, is now in doubt whe-
ther she ought not to put herself a-
gain under the protection of Russia.

France continues her deliberations in tranquillity. If she has wit enough to keep out of the broils of her neighbors, the regulations of the national council may have the wished-for effect; and a new constitution be seen to arise, firmly founded on the broad basis of liberty.

The Liegeois seem in a fair way of getting rid of their bishop, and forming a freer constitution there.

The Brabanters are in a fair way of being obliged to truckle to the house of Austria. They may thank their priesthood and the aristocracy for this.

In the south of Europe, besides Avignon, some disturbances are said to have arisen; at Florence, and in other parts of Italy, but of no consequence. The Pope's territories are in the highest danger.

In respect to England and Spain, though the stocks still continue upon the rise, many notwithstanding are of opinion, that it will yet be a war. The sailing of the fleets on both sides seems to denounce it, and the smallest brush between them will effectually decide a question, which at present fills some of the best heads in this kingdom with doubt.

Domestic Occurrences.

BALTIMORE, September 28.

A few days ago passed through this town, the Hon. General Gates and Lady, on their way to take possession of their new and elegant seat on the banks of the East River, in the vicinity of New-York, where, we doubt not, they will experience *'the mind's bright sunshine, and the soul's repose.'* The general, previous to his leaving Virginia exhibited an example of benevolence and generosity, which heightens the lustre of his character—highly distinguished as a brave patriot soldier, and friend to the rights of mankind—He summoned his numerous family of slaves about him, and amidst their tears of affection and

gratitude, gave them *their Freedom*—in a manner so judicious, as not only to secure them the inestimable blessing of *Liberty*, but to prevent the ill consequences of a too precipitate and indiscriminate emancipation.

Elizabeth Town, Sept. 30.

RUSSIANS and SWEDES.

Since the battle near Revel, the Russians and Swedes have had two naval actions. In the first the Swedes lost seven sail of the line besides frigates, and about 5000 men. In the second, fortune favored the Swedes, who destroyed and took five frigates, and twenty galleys, galliots, &c.—made prisoners of the Prince of Nassau's flag captain, 110 officers, and 3000 men; and suffered very considerably. This last action, in which the king himself commanded, in person, was fought the 9th of July. The galleys, &c. mounted from 12 to 30 pounders—about 30 each.

Preliminaries of Peace

Have been signed between the emperor and the Turks, by the mediation of Prussia. Hostilities are to cease immediately, and Austria is not to assist Russia in future. The Porte pays 10,000,000 of dollars to Prussia, and receives unconditionally all the places taken by the Austrians. Prussia is, however, to assist Austria, in reclaiming the Belgick provinces, on condition, that Leopold shall grant them a general amnesty, and restore them their ancient constitution.

The king of Prussia means to attack the empress of Russia, and force her to put an end to the war with the Turks and Sweden.

Mr Ledyard, the celebrated traveller, in giving the character of the Female Sex, says, "I have always remarked that women, in all countries, are civil, obliging, tender and humane; that they are ever inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like men, to perform a ge-

nerous action. Not haughty, arrogant, nor supercilious, they are full of courtesy, and fond of society; more liable in general to err than man, but generally more virtuous, and performing more good actions than he. To a woman, either civilized or savage, I never addressed myself in the language of decorum and friendship, without receiving a decent and a friendly answer—with men it has been otherwise.

"In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spreading regions of the wandering Tartar:—if hungry, dry, cold, wet or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy in the appellation of benevolence) these actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweetest draught—and if hungry, I eat the coarsest morsel with a double relish."

MARRIAGES.

NEW-YORK.

At New-Rochelle—Samuel Bayard, Esq; of Philadelphia, to Miss Patty Pinard, daughter of Lewis Pinard, Esq.

NEW-JERSEY.

At Trenton—Hill Runyon, Esq; attorney at law, to Miss Nancy Gray, daughter of Captain Gray, of Flemington.

PENNSYLVANIA.

In the Capital—Mr. James Smith, merchant, of New-York, to Miss Hannah Caldwell, of Eliz. Town, New-Jersey.

DEATHS.

FOREIGN DEATHS.

Near Sallee—Muly Ishmael, emperor of Morocco and Fez.—*In England*—His Grace the Duke of Manchester. John Maxwell, Esq; late governor of the Bahama Islands. *At Balmagown Castle, North Britain*—Sir John Lockhart-Ross, baronet, vice-admiral of the blue, in

the British navy.—*At Aix la Chapelle*—Of a paralytic stroke, the gallant veteran of the rock, Lord Heathfield (Gen. Elliott).—*At his head quarters in Moravia*—Field Marshal Lawdohn, commander in chief of the armies of the emperor of Germany, aged 74.—*At London*—The Right Hon. Francis North, Earl of Guilford, and father of the famous Lord North, aged 87.—*At Martinique*—The Right Hon. Viscount Ponteves-Gien.

MASSACHUSETTS.

At Waltham—Deacon John Sanderson, aged 91.—*At Andover*—Hon Samuel Philips, aged 76.—*At Medford*—Mrs Abigail Tufts, aged 90.—*At Shrewsbury*—Mrs. Elizabeth Tucker, aged 75.

CONNECTICUT.

At East Haddam—Mr. William Weeks, aged 101.

NEW-YORK.

At Albany—Mr. Nathan Van Verts, aged 124.—*At Bloominghall*—Mrs. Mary Ogden, consort of the late Col. Josiah Ogden, sen. of Newark, (N. J.) aged 85.—*In the Capital*—Mrs. Elizabeth Lawrence, consort of the Hon. John Lawrence, Esq; of this city, Member of Congress. Mr. John Keating, aged 55.

NEW-JERSEY.

At Trenton—The Hon. David Brearley, Esq; late Chief Justice of this State, and District Judge for the State at the time of his death.

PENNSYLVANIA.

In the Capital—The lady of his Excellency Governor Mifflin. The Reverend Casparus Weiberg, D. D. Pastor of the German Reformed Church in this city. Miss Salome Weiberg, daughter of the late Reverend Dr. Weiberg, aged 20—having survived her venerable parent only six days; his critical situation and bidding adieu to mortal things proving too much for her tender frame. Mr. John Baine, typesetter, aged, 77.

VIRGINIA.

At George-Town—Colonel John Murdoch, aged 57.—*At Roanoke*—Ralph Wormly, Esq; aged 75.